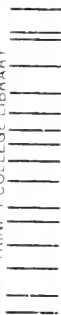
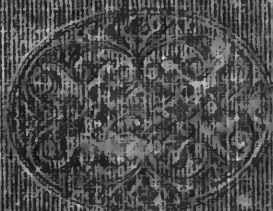
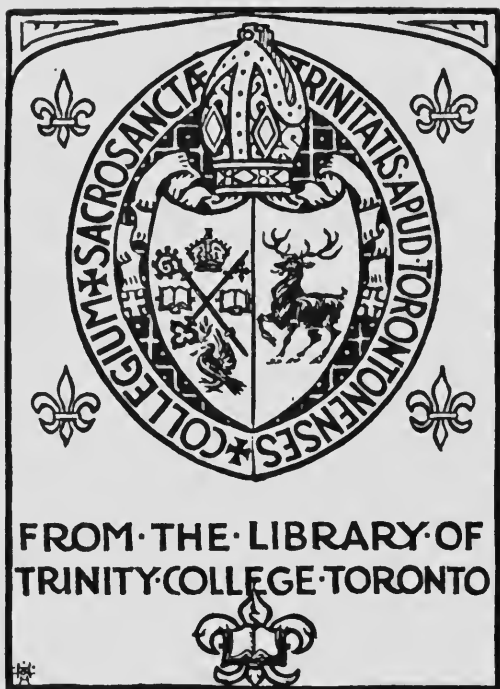


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BY THE REV. CANON F. H. MASON

Stacks of the Martyrs.

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heresy.

God be



Catechesis;

OR,

CHRISTIAN INSTRUCTION

PREPARATORY TO CONFIRMATION

AND

FIRST COMMUNION.

BY THE REV.
CHARLES WORDSWORTH, M.A.
WARDEN OF TRINITY COLLEGE, GLENALMOND.

"That thou mayest *further* know (*ἐπιγνώσ*) the certainty of those things wherein thou wast instructed" (or "catechized," *κατηχήθης*).
LUKE i. 4.

Second Edition.

LONDON:
FRANCIS & JOHN RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.
EDINBURGH: R. GRANT AND SON.

1850.

359
467
350

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

78442

JUN 19 1968

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ADVERTISEMENT.

This Work presupposes a good verbal knowledge of the Church Catechism ; which should be ascertained in the first instance. See Appendix, Chap. II.

The passages of Holy Scripture referred to after the word See, being the more important, should be written out, and learnt by heart ; those which follow the word Compare or Comp. may be looked out and read, or passed over, at the discretion of the Catechiser.

It is recommended that the Devotional extracts from the Prayer Book, appended to each Chapter in illustration of the doctrine it contains, should be learnt by heart ; and one or more of them repeated before or after each Catechizing.

And that a copy of Bp. Ken's Manual of Prayers, to which reference is made in the following pages, be placed in the hands of each Catechumen.

The references to the Psalms are made to accord with the Prayer Book Version.

The Canons referred to are those of the Church of England, except when otherwise specified.

Catechesis,

&c.

CHAPTER I.

OF HOLY BAPTISM.

Faithful is HE that calleth you, Who also will do it.—1 Thess. v. 24.
The foundation . . . of the Doctrine of Baptisms.—Heb. vi. 1, 2.

¶ READ over the Baptismal Service. See Appendix, Chap. I.

I. Why is it necessary first to understand HOLY BAPTISM in preparing for CONFIRMATION?

Because Confirmation is the *confirming*, that is, the strengthening and completing, of what took place in Baptism. See below, Chap. II.

II. What were the conditions “required” of you beforehand, in order to your receiving Holy Baptism?

1. *Repentance*, “whereby I,” &c. See Acts ii. 38.
2. *Faith*, “whereby I,” &c. See Acts viii. 35—38. Mark xvi. 16. “He that believeth and is baptized,” &c. Comp. Heb. xi. 6.

See also Acts viii. 12, 13. (Samaritans and Simon Magus.) xvi. 14, 15. (Lydia of Thyatira.) xvi. 31. 33. (Jailor of Philippi.) xviii. 8. (Crispus, and other Corinthians.)

III. How are these *two* conditions elsewhere in the Catechism represented as *three*?

"They" (my Sponsors) "did promise and vow," &c.

- | | |
|-------------------------------|--------------------------|
| 1. <i>Renouncing,</i> | <i>i. e.</i> Repentance. |
| 2. <i>Believing,</i> | } <i>i. e.</i> Faith. |
| 3. <i>Purpose of Obeying,</i> | |

Compare *Bapt. Serv.* "Dost thou renounce," &c. "Dost thou believe," &c. "Wilt thou then obediently keep," &c.

IV. What warrant had others to become your *Sponsors* (spondeo), and to *promise* these things in your name, when you were too young to promise them for yourself?

1. The charge, encouraging invitation, and gesture of Christ. See Mark x. 13—16. Comp. Luke xviii. 15. ("Infants," τὰ βρέφη.) *Bapt. Serv. 2nd Exhort.*
2. Practice of the Jews in circumcising infants, as commanded by God. See Gen. xvii. 9—14. Luke i. 59. (John the Baptist.) ii. 21. (Jesus Christ.)
3. Practice of the Apostles in baptizing whole families. See Acts xvi. 15. (Household of Lydia.) Comp. xvi. 33. (Of the Philippian Jailor.) 1 Cor. i. 16. (Of Stephanas.)
4. Practice of the Church in all ages.—See *Art. XXVII.*

Repentance and Faith, gifts of the Holy Ghost, through the Church, to Infants¹, by their Sponsors². See *Bapt. Serv. 2nd Exhort.* "this charitable work of ours." Comp. Mark ii. 3—5. (Friends of Paralytic.) Matt. xv. 21—28. (Woman of Canaan.)

¹ "Secundum Ecclesiæ observantiam etiam parvulis Baptismus datur." Orig. in Levit. Hom. viii. 84. Vol. ii. p. 230.

² "Offeruntur quippe parvuli ad percipiendam spiritualem gratiam non tam ab iis quorum gestantur manibus (quamvis et ab ipsis, si et ipsi boni fideles sunt) quàm ab universâ societate sanctorum atque fidelium: tota hoc Mater Ecclesia, quæ in sanetis est, facit, quia tota omnes, tota singulos parit." *St. August. ad Bonif. Episc. Epist.* xcviii. Vol. ii. p. 397. Ed. Par. 1836. Comp. *Hooker, Ecc. Pol.* Book V. ch. lxiv. § 5.

V. By what other names are Sponsors commonly called? Why do they bear these names?

1. *Sureties*¹: *i. e.* securities to the Church that we shall be brought up so as to fulfil the promises they have made for us; and that, in due time, we shall be brought to be confirmed by the Bishop. See *Exhort. at the end of Bapt. Serv.*
2. *Godfathers and Godmothers*: *i. e.* Three Persons who act as God's instruments in bringing us to be *born again* of God at the holy font (*fons*, fountain of Baptism). See below, § x.

¹ In the case of adult Baptism they are called *Witnesses*. See *Exhort. at the end of Bapt. Serv. for such as are of riper years*.

VI. What else, besides these *new Parents*, was given you in your Baptism, to remind you still further of your being *born anew*?

A new Name. See Is. lxii. 2. Comp. Gen. xvii. 4, 5. 15. (Abraham and Sarah.) Luke i. 59—63. (John Bapt.) ii. 21. (Jesus.) Comp. also Is. xlv. 1. 5. The Christian name, though received *after*, stands *before* the Surname.

Surnames (*i. e.* *Name of Sire*) not known in England before the Norman Conquest. A man's Christian name was his only name. See Bp. Lowth's life of *William of Wykeham*. Hume, Hist.

Eng. Vol. ii. App. ii. In Isaiah xlv. 5, and elsewhere, it is spelt "surname," as if from French "surnom," Ital. "sopranóme," *i. e.* *super nomen*, and this latter derivation is preferred by most authorities. But in the authorized version of the Bible, orig. edit. 1611, we find both spellings.

VII. Explain the several particulars of what took place at your Baptism.

1. *A Minister of Christ took me up in his arms*, in token of God's embracing me with the arms of His mercy. See Mark x. 16. and *Bapt. Serv. 2nd Exhort.*
2. *Then he dipped me in (ἰβάπτισεν), or poured upon me, consecrated water*, in token of my sins being to be washed away. See Acts xxii. 16. (Ananias to Saul.) Comp. 1 Cor. vi. 11. Eph. v. 26. Zech. xiii. 1, and Heb. x. 22.
3. *At the same time he named me by the new name given me by my Sponsors*, in token of my being to be born again (*regenerate*) and made a new creature, and pronounced over me the words of Christ, "I baptize thee in the name of the Father, of the Son and of the Holy Ghost," *i. e.* of the God whom Christians worship. See *Bapt. Serv. 1st Exhort.*¹ Matt. xxviii. 19². 2 Cor. v. 17. Comp. Ezek. xxxv. 25—28, and below, § xi.³
4. *Lastly, he signed me with the sign of the Cross*, in token of my having been made a Christian; and that thenceforth I should not be ashamed to confess *the Faith* of Him in Whom I believed, and manfully to fight against *the Enemies* whom I had renounced. See *Bapt. Serv. Matt. xvi. 24. 1 Tim. vi. 12.*

¹ See also *ibid.*, *2nd Prayer* and *Pref. to Lord's Prayer* and *Collect* at conclusion. Also *Order of Confirm.*, *1st Collect*.

² εἰς τὸ ὄνομα. Matt. xxviii. 19. Acts xix. 5. ἐπὶ τῷ ὀνόματι. Acts ii. 38. ἐν τῷ ὀνόματι. Acts x. 48.

³ See also Matt. iii. 11. Acts i. 5. Baptism by the Holy Ghost. On the form of words. Comp. Acts viii. 16. x. 48. xix. 5. xxii. 16.

VIII. What is meant by *Baptism in*, or *into the name* of God?

It means that being so baptized, I thenceforth properly received the Name of God; I was *called* His, and *became* His—His property, in a peculiar sense—His chosen, a member of His household, His child, His special care—so as to share “all that He has,” and to be made one with Him; and also that I, on my part, took His service upon me, calling myself by His name, and looking up to Him as my Lord and Father. See Numb. vi. 24—27. Prov. xviii. 10. Ps. xx. 7. Comp. 1 Cor. i. 12—15, and below, Chap. VI. xii.

IX. On what other account was *your Name* thus joined with the most holy *Name of God* in this ceremony?

Because by this ceremony I was admitted into covenant with God, that is, *I received from God certain benefits upon my promise* (by my Sponsors) *to observe the conditions required of me*. See above, § ii.

(a) First, or Old Covenant—of Works.

(b) Second, or New Covenant—of Grace, or of the Gospel, *i. e.* *Good tidings*.

See Jer. xxxi. 31—34. Comp. Heb. x. 15—17¹. Exod. xxxiii. 17. 19.

¹ See also Heb. ix. 15. xii. 24. Exod. xxiv. 3—8. Is.

lv. 3. lix. 21. Matt. xxvi. 28. Heb. xii. 24. This Covenant solemnly ratified in Baptism between the Minister, as Agent for Almighty God, and the Sureties, as Proxies for the Child.

X. What need was there for your admission into this covenant ?

Because I was "by nature born in sin, and the child of God's wrath."

"Forasmuch as all men are conceived and born in sin," &c. *Bapt. Serv. 1st Exhort.* Original or Birth-sin. Its origin and consequences. Comp. Gen. iii. 6—19. viii. 21. Rom. v. 12—19. iii. 9—23. vii. 14—25. And see *Art. IX.*¹

¹ See also Ps. li. 5. Job xxv. 4—6. James iv. 5. Is. lxiv. 6. And below, § x. 3.

XI. What are the benefits you received from God in virtue of this covenant ?

"A Death unto sin," *i. e.* The *essential, hereditary sinfulness* with which I was born was taken from me, as if *by death*, and I received "a NEW BIRTH unto righteousness," by the operation of the Holy Ghost. See Tit. iii. 5. John iii. 3—8¹. Comp. 1 Pet. i. 3. 23. (ἀναγεννημένοι.) Col. ii. 12, 13². See *Bapt. Serv. Prayer for Sanctif., and Collect, and Final Exhort.* Comp. *Nicene Creed*, "One Baptism for the remission of sins," and *Confirm. Office, 1st Collect.*

¹ See also, for Baptism of the Holy Ghost, Matt. iii. 11. Acts i. 5.

² See also John v. 24, 25. 1 Pet. ii. 24. (ταῖς ἀμαρτίαις ἀπογενόμενος.) Comp. Is. lxvi. 5—9. (The Church of Baptism called the Mother Church.)

XII. Explain more fully the nature and effects of this new, or Baptismal birth.

1. I was "made a member of Christ," *i. e.* of His Body, which is *the Church*. See 1 Cor. xii. 27.

- "Members," or limbs. Eph. v. 29, 30. 32. And below, Chap. V. iii. and V. ii. Comp. *Bapt. Serv. 1st Exhort.*—Instead of being left to perish with the world. See Gal. i. 4. Comp. 1 John v. 19.
2. I was "made a child of God," *i. e.* adopted by Him, born of His Spirit, so as to be a partaker of the Divine Nature, and restored to *His* "grace," or favour. See Gal. iv. 4, 5. John i. 12, 13. Comp. xx. 17. iii. 5. Gal. iii. 26. Heb. ii. 11. 2 Cor. vi. 16—18. 2 Pet. i. 3, 4. Instead of remaining the object of His wrath. See Eph. ii. 1—3. Comp. Rom. viii. 7, 8. *Bapt. Serv., Prayer for Consecrat., and Collect.*
3. I was "made *an inheritor* of the kingdom of heaven," and of everlasting life. See Gal. iv. 7. Comp. Rom. viii. 16, 17. 1 Pet. i. 3—5. Tit. iii. 5—7. Instead of remaining an heir of perdition and of everlasting death. See 1 Cor. xv. 22. Comp. Mark xvi. 16. *Bapt. Serv., 2nd Exhort., and Thanksgiving.*

XIII. Before you were baptized did you not profess, by your Sponsors, to believe that you should receive these benefits in your Baptism?

"*Faith*, whereby they stedfastly believe the promises," &c. Comp. *Bapt. Serv., The Gospel, and Pref. to Covenant.*

XIV. How does the Catechism sum up these several benefits in *one* single expression? Had you died in infancy, after being baptized, were you certain of being *saved*?

See Declaration at the end of the *Order of Public*

Baptism. 1 Pet. iii. 21. Comp. Acts ii. 47. τοὺς σωζομένους.

XV. But what is the case with those who, still living on, have imperfectly fulfilled, or broken the conditions of their Baptism? May they still hope to be in "a state of salvation?"

Pardon and reconciliation renewable to all within the covenant on the original terms of admission, viz., "*Repentance* toward God, and *Faith* toward our Lord Jesus Christ." See Acts xx. 21. viii. 22. (Simon Magus.) Comp. 2 Cor. v. 18—21. "The Ministry of reconciliation." Rom. v. 8—11. See below, Chap. III. x. and Chap. V. x. 3, and Chap. VII. xx.

XVI. Without repentance and faith could you reasonably entertain any such hope?

See 1 Cor. vi. 9—11. Ps. l. 16—23. The ungodly *disinherited*. Comp. Gal. v. 19—21. Eph. v. 5.

XVII. Why does the Church teach us to think and speak of Baptism as *Holy Baptism*? See *Bapt. Serv.*, 1st Prayer, 2nd Prayer, and *passim*.

1. Because a Sacrament, *i. e.* a *sacred mystery* (μυστήριον, Sacramentum) "ordained by Christ Himself." See Matt. xxviii. 19.
2. Because hallowed by the operation therein of the Holy Ghost. See above, § xi. and 1 Cor. xii. 13.
3. Because the *fount* (font) or *well-spring* of life and holiness in all Christians. See John iv. 14. vii. 38, 39.

XVIII. What is the definition which the Catechism gives of the word *Sacrament*? and what other ordinance of the Gospel is included under that definition?

“Grace,” *gratia*, (1) favour, (2) help. See also *Art. XXV.*

Baptism and the Lord’s Supper, the Two great Sacraments of the Gospel, corresponding to Circumcision and the Paschal Supper under the Law.

XIX. What was the “grace” which you received “by means” of Baptism? Could you have received that grace without having been baptized? and having been baptized are you sure that you have received it?

1. See above, § vii., § xi., and § xii. And *Art. XXVII.*

2. “Generally necessary,” &c. See Mark xvi. 16. John iii. 5. Compare necessity of Circumcision. See above, § v. 2. Comp. Exod. iv. 24, 25. (Moses, Zipporah and her son.)¹

3. “Pledge to assure us,” &c. See Heb. x. 22, 23.

¹ See *Theoph. Anglic.* Pt. I. Chap. iv., and Chap. viii. p. 74.

XX. What are the *types* or similitudes by which Holy Baptism is represented to us in the Bible?

1. The Creative Spirit moving on the face of the Waters. See Gen. i. 2. Comp. 2 Cor. v. 17. (The new creation, *καὶνὴ κτίσις*.)

2. The saving of Noah and his family in the ark. See Gen. vii. 23. 1 Pet. iii. 19—21. *Bapt. Serv. 1st Prayer.*

3. The leading of the Children of Israel in safety through the Red Sea. See Exod. xiv. 22—31. 1 Cor. x. 1, 2. *Bapt. Serv. ibid.*

4. The death and burial of Christ. See Rom. vi. 3—11. Comp. Col. ii. 12. Luke xii. 50. *Bapt. Serv. final Collect.*

5. Water from the wounded side of Christ. See John xix. 34. 1 John v. 6—8. *Bapt. Serv., Prayer for Consecrat.*
6. Cleansing of Leprosy in Jordan. See 2 Kings v. 14.
7. The Pool of Siloam. See John ix. 7.
8. Circumcision on the 8th Day. The new *week* of life. See above, § iv. 2 ;—typical of Christ's Resurrection on the First Day of the week.

XXI. What is it that alone makes Baptism to be what it is, and the instrument of such unspeakably great and precious benefits to all who receive it worthily?

The gracious will and work of Christ. See below, Chap. IV. xiii., and comp. Exod. xv. 25. (Tree—the Cross. Waters—Baptism.)

XXII. What is required of you and of all persons who have been baptized?

"To lead the rest of my life according to this beginning ;"—more particularly,

1. To live as a *true* child of God, striving to keep myself in His love, to grow in His grace, and to be restored to His image. See Jude 21. 2 Pet. iii. 18. 1 Pet. i. 15, 16. 2 Cor. vi. 18. vii. 1. ("Perfecting holiness,") &c. Matt. v. 48. ("Be ye therefore perfect,") &c. See below, Chap. IX. xix. 2.
2. To live as a *lively* member of Christ, "risen" with Him from the dead, abiding in His Word, and in Communion with His Body the Church, imitating His example, growing up unto Him in all things, and seeking the things that are above, where my "life is hid

with Him." *Bapt. Serv. final Exhort.* See Col. ii. 12. John viii. 31. xv. 4. Jude 1. 1 Pet. ii. 21. Rom. viii. 29. Eph. iv. 12—16. Col. iii. 1—4.

3. To live as *a new creature*; "born anew," by the Spirit of God, and effectually led by Him; mortifying the deeds of the flesh, minding the things of the Holy Spirit, and walking in them. See Gal. vi. 15. Rom. viii. 12—14. 1 John iii. 9. Comp. below, Chap. V. v. 3.
4. To bring forth worthy fruits of *Repentance* and *Faith*, which I professed in my Baptism. See Matt. iii. 8. Tit. iii. 8.
5. "To shine as a light in the world." Duty of a good example. See Matt. v. 14—16. Phil. ii. 15. Comp. Heb. vi. 4. (οἱ φωτισθέντες.) Ibid x. 32. Eph. v. 8. (τέκνα φωτός.) 1 Thess. v. 5. (υἱοὶ φωτός.) with John viii. 12.
6. To be as "the salt of the earth," correcting and purifying the corruptions of the world. See Matt. v. 13. Mark ix. 50.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

Almighty God, Who hast given us Thy only-begotten Son to take our nature upon Him, and (as at this time) to be born of a pure Virgin; Grant that I being regenerate, and made Thy child by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. *Amen.* *Collect for Christmas.*

2.

Grant, O Lord, that as I am baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying my corrupt affections I may be buried with Him ; and that through the grave, and gate of death, I may pass to my joyful resurrection ; for His merits Who died, and was buried, and rose again for me, Thy Son Jesus Christ our Lord. *Amen.*

Collect for Easter Even.

3.

O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant me, I beseech Thee, that, having this hope, I may purify myself, even as He is pure ; that when He shall appear again with power and great glory, I may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever One God, world without end. *Amen.*

Collect for 6th Sunday after Epiphany.

4.

Stir up, I beseech Thee, O Lord, the will of Thy unworthy Servant : that I, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded ; through Jesus Christ our Lord. *Amen.*

Collect for 25th Sunday after Trinity.

CHAPTER II.

OF CONFIRMATION.

Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 21, 22.

The foundation . . . of laying on of hands—Heb. vi. 1, 2.

¶ READ over the Confirmation office. See Appendix, Chap. III.

I. What is the meaning of Confirmation?

Two things:—1. *Our Confirming*, and ratifying Baptismal Vow.

2. *God's Confirming*, and strengthening us to do His will.

II. Show where these two meanings appear in the Office or *Order of Confirmation*.

See *Preface* and *1st Collect*. Comp. Ps. xxvii. 16. xxxi. 27.

III. To speak at present (in this chapter) of Confirmation, in the *latter* sense only, viz. God's confirming you—tell me how many parts are there in this Holy Ordinance?

1. Outward and visible sign.

2. Inward and spiritual grace.

IV. Why, then, is it not a Sacrament like Holy Baptism?

Because not "ordained by Christ Himself;" so far as we read in the New Testament.

V. Show that it was *ordained by the Apostles*, and used by them as the *seal or consummation* of Baptism, in the case of those who were “come to years of discretion.”

See Acts viii. 14—17. (St. Peter and St. John in Samaria.) Acts xix. 1—6. (St. Paul at Ephesus.) Heb. vi. 1, 2¹. *Comp. Order of Confirm., 2nd Collect.*

¹ See also Acts xiv. 22. xv. 32. And *Theoph. Anglic. Pt. I. Chap. xv. p. 141.*

VI. Show from the passage of the Acts viii., and from the consequent practice of the Church, that Confirmation is a rite of great and peculiar dignity, in one respect superior even to Baptism itself.

Baptism administered by Priests and Deacons, Confirmation by Bishops only. Propriety of this as a means and token of *Unity*, and *Subordination*.

VII. Compare the “outward visible sign” of Confirmation with that of Baptism.

1. βαπτισμός (with the words of Christ).

Form of *Cleansing*. See Mark vii. 4. 8. Heb. ix. 10. “Washings and carnal ordinances.” *Comp. Deut. xxi. 6. Matt. xxvii. 24.* (Pilate washing his hands.)

2. ἐπίθεσις χειρῶν¹ (with the Prayer of Bishop).

Form of (a) *Blessing*. See Gen. xlviii. 14, 15. (Jacob—Ephraim and Manasseh.) Mark x. 16. (Jesus—little children.)

(b) *Healing and strengthening*. See Luke v. 12, 13. (“A man full of leprosy.”) iv. 40. (ἀσθενοῦντας.)

Mark vi. 5. (ἄρροστοι.) xvi. 18.
 Comp. Acts ix. 17, 18. (Ananias
 —Saul.) xxviii. 8. (St. Paul—
 Father of Publius.)

¹ Sign ordained by God. See Numb. xxvii. 18—23. (Moses, Joshua.) Deut. xxxiv. 9. Numb. viii. 10. And compare the Service for ordaining and consecrating Bishops, Priests, and Deacons, with Acts xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6. (χάρισμα.)

VIII. Compare “the inward and spiritual grace” of the two ordinances.

1. By reference to the outward and visible signs, which are used in both.
2. By reference to the offices of the Holy Ghost, Who is given in both.
 - (a) As “Giver of Life.” Nic. Creed. See below, Chap. IV. xii. 1. Regeneration.
 - (b) As “Comforter” (fortis). See below, Chap. IV. xii. 2.

See 2 Cor. i. 21, 22. Eph. i. 13. iv. 30. The “SEAL” of the Spirit. “Regeneramur ad vitam per Baptismum, in hoc confirmamur ad pugnam.”—*Melchiad. Epist. quoted by Bp. Sparrow.* “Caro abluitur, ut anima emaculetur; caro signatur (sc. cruce), ut et anima muniatur; caro manus impositione adumbratur, ut et anima Spiritu illuminetur.”—*Tertull. de Resurr. Carn. c. viii.*

IX. State fully the “inward and spiritual grace” of Confirmation, as described in the Office.

Sevenfold gifts of the Holy Spirit. See *Order of Confirm., 1st Collect.* Is. xi. 2¹.

¹ See also Rev. i. 4. iv. 5. v. 6. The Hymn “Veni Creator Spiritus,” in the *Serv. for Ordin. of Priests.* And compare Matt. xv. 34—38. (Miracle of seven loaves—seven baskets full remaining.)

X. What is the difference with regard to the interval of time between Baptism and Confirmation *now*, and in the time of the Apostles ; and what has led to this difference ?

See Acts viii. 12—17. xix. 5, 6.

XI. How is the age appointed by our Church for Confirmation marked out in the Prayer Book ?

1. "Years of discretion," *i. e.* of discerning (discerno) *right and wrong*. See *Title and Preface to the Order of Confirm.*
2. "Competent age," *i. e.* suitable or fitting (competens) *for the purpose*. See *3rd Rubric after Catechism*.
3. Knowing the Catechism. See *ibid.* ; *end of Bapt. Serv.* ; and *Canon lxi.*
4. Recommendation of Minister. See *4th Rubric after Catechism* ¹.

¹ See also 1st Rubric at the end of Office of Baptism of such as are *of riper years*, Canons lx., lxi., and cxii. ; and compare Luke ii. 42. (Jesus, twelve years old.)

XII. What are the ends and objects of Confirmation ?

- | | | |
|----------------------------|---|-----------------------------|
| 1. <i>To be confirmed.</i> | { Blessing of Bishop
Prayers of Church } | <i>Gifts of the Spirit.</i> |
| 2. <i>To confirm.</i> | { Release Sponsors
Openly Profess } | <i>Baptismal Vow.</i> |

XIII. What is required of persons to be confirmed ?

1. "Repentance" of all their past sins.
2. "Faith" in the gracious effect of this holy ordinance

XIV. The Catechism teaches you to say that you are "bound" to do as your Godfathers and Godmothers promised for you ;—tell me, for what reasons you are so bound.

1. Because otherwise I should forfeit my claim to the privileges which I received in my Baptism *upon this condition*.
2. Because Christ, my ever blessed Saviour, died to procure these privileges for me.
3. Because it is the will of God Who made me, and Who, knowing what is best for me, like a loving Father, bids me do this for 'my good. See Mark xvi. 16. Luke xiii. 3.
4. Because I am bound in natural affection to do the will and adopt the act of my earthly Parents, when it is not inconsistent with the will of God.
5. Because I cannot be happy without holiness, either in this world or in the next. See 1 Tim. iv. 8. Matt. vi. 33. Ps. lxxxiv. 12.
6. Because, being wicked, I must be miserable, both here and hereafter.

Compare *the law*, by which Minors, when they come to age, are bound to fulfil contracts which their Guardians have made *for their benefit*.

XV. The Catechism also teaches you to say that you "heartily thank your Heavenly Father that He hath called you into this state of salvation ;"—what reasons have you to be further thankful that you are invited *now* to be confirmed into this state, and to take upon yourself the vows of your Baptism ?

1. Because, so soon as I can discern between right and wrong, I do in fact become *responsible*, i. e. my own Sponsor, to God for what I do.
2. Because the difficulties, however great now, will become greater by delay. The strait gate, and the narrow way, (Matt. vii. 13, 14,) will become straiter and narrower; every fresh act of sin increasing the disposition of sinfulness.
3. Because the remorse of sin will be afterwards the more painful the longer I continue in it *without repentance*; and even when I have repented, I must look to receive in this life some chastisement for my misdeeds. See 2 Sam. xii. 13, 14.—Comp. Hooker, *Ecc. Pol.* Book VI. ch. v. § 4.
4. Because, if I continue in sin, the Holy Spirit, by Whose aid alone I can ever hope to *repent*, will be offended within me, and grieved, and ultimately quenched. Comp. Ephes. iv. 30. 1 Thess. v. 19. Heb. x. 29.
5. Because the Tempter will not leave me, but gain boldness and strength in his attacks, if I do not resist him at first. Comp. Matt. iv. 11. James iv. 7.
6. Because, on my doing this, more abundant gifts of the Spirit are promised me, now that I most want them, to *confirm* my good resolutions. Comp. Isaiah xxviii. 9, 10. See below, Chap. VIII. iii.
7. Because life is uncertain, and delay, therefore, dangerous.

8. Because *perfect Repentance* (μετάνοια) is the work, not of a short season, but of a whole life ; and the Scripture teaches that as Christ died *once for all*, so should be *our death unto sin*. Rom. vi. 10.
9. Because Faith in the promises of God is, at all times, the greatest comfort in the difficulties of life, and the only true consolation under its frequent losses and disappointments.
10. Because a *consistent life of obedience* has the promise of a greater and more glorious reward through all eternity.—Degrees of Reward. See 2 Cor. ix. 6. 1 Cor. iii. 8. Luke xix. 16, 17. Matt. xix. 28. xx. 21—23. John xiv. 2. 2 John 8.—Degrees of Punishment. See Luke xii. 47, 48. Matt. x. 15. xi. 21. Heb. x. 28, 29. See *Bp. Ken's Manual*, p. 5, and below, Chap. V. xiii. *Nelson's Fasts*, p. 28.
11. Because there is a time when God will not listen to my prayer, but withdraw His grace and harden my heart. See Matt. xiii. 12. Comp. Heb. xii. 17. Is. lv. 6. Jer. xi. 11. xiv. 12. Ezek. viii. 18. Hos. v. 6. Mic. iii. 4. Zech. vii. 13. Prov. i. 24—32. See *Communion Exhort.*, and below, Chap. V. xviii.
12. Because to fall away from grace is a more fearful thing than never to have received it. See 2 Pet. ii. 21. Matt. xii. 43—45. Comp. xi. 20—24. (Chorazin, Bethsaida, and Capernaum.)

XVI. What if you were to refuse to *confirm* the Covenant made for you in your Baptism ?

1. I should be guilty of profaneness in refusing to "hear the Church." Comp. Matt. xviii. 17.
 2. I should reject the counsel of God against (*i. e.* towards, *εἰς*) myself. Comp. Luke vii. 30.
- "PROMISE UNTO THE LORD YOUR GOD AND KEEP IT."
—Ps. lxvi. 11.

"LAY HOLD ON ETERNAL LIFE, WHEREUNTO THOU ART ALSO CALLED, AND HAST PROFESSED A GOOD PROFESSION BEFORE MANY WITNESSES." 1 Tim. vi. 12.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

That it may please Thee to *strengthen* such as do stand ; and to *comfort* and help the weak-hearted ; and to raise up them that fall ; and finally to beat down Satan under my feet ;

I beseech thee to hear me, good Lord.

That it may please Thee to give me true Repentance ; to forgive me all my sins, negligences, and ignorances ; and to endue me with the grace of Thy Holy Spirit to amend my life according to Thy holy Word ;

I beseech thee to hear me, good Lord. Litany.

2.

Strengthen me, I beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in me Thy manifold gifts of grace ; the Spirit of wisdom and understanding ; the Spirit of wisdom and ghostly strength ; the Spirit of knowledge and true godliness ; and fill me, O Lord, with the Spirit of Thy holy fear, now and for ever. *Amen.* *Confirm., 1st Collect.*

3.

Come Holy Ghost, my soul inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of my blinded sight.

Anoint and cheer my soiled face
With the abundance of Thy grace.
Keep far my foes, give peace at home :
Where Thou art guide, no ill can come.

Teach me to know the Father, Son,
And Thee, of Both, to be but One.
That, through the ages all along,
This may be my endless song :

Praise to Thy Eternal Merit,
Father, Son, and Holy Spirit.

Ordin. of Priests.

4.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost ; Leave me not, I beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory ; through Jesus Christ our Lord. *Amen.* *Coll. for St. Barnabas' Day.*

5.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths ; Mortify and kill all vices in me, and so strengthen me by Thy grace, that by the innocency of my life, and constancy of my faith even unto death, I may glorify Thy holy Name ; through Jesus Christ our Lord. *Amen.*

Coll. for the Innocents' Day.

6.

O God, who knowest me to be set in the midst of so many and great dangers, that by the reason of the frailty of my nature I cannot always stand upright ; Grant to me such strength and protection, as may support me in all dangers, and carry me through all temptations ; through Jesus Christ our Lord. *Amen.* *Coll. for 4th Sunday aft. Epiphany.*

Read *Exhortation in Bp. Ken's Manual*, pp. 1—5.

CHAPTER III.

OF RENOUNCING.

Let every one that nameth the name of Christ depart from iniquity.
2 Tim. ii. 19.

The foundation . . . of Repentance from dead works.
Heb. vi. 1.

I. Of the twofold end and object of CONFIRMATION, which is the part that *you* have to perform ?

See above, Chap. II. xii.

II. Of how many heads, or chief portions, does that vow consist ?

- | | |
|----------------|----------------------------|
| 1. Renouncing. | } See above, Chap. I. iii. |
| 2. Believing. | |
| 3. Obeying. | |

III. What is the meaning of RENUNCIATION ?

Renuntio. See 2 Cor. iv. 2. (ἀπειπεῖν.) Luke iv. 8. (ὑπαγε ὀπίσω μου.)

IV. What are the things which you have vowed to *renounce* ?

1. The Devil, *i. e.* The Evil One.
2. The World, *i. e.* The evil of Others.
3. The Flesh, *i. e.* The evil of Self.

In the ancient Church it was the custom for Catechumens to turn towards the west, as the place of darkness, while they solemnly renounced the Prince of darkness. See Eph. vi. 12. Comp. Eph. v. 11. Rom. xiii. 12. ("Works of darkness.") Luke xxii. 53. ("Power of darkness.") Rev. xvi. 10. And then they

were turned about to the east, *i. e.* "from darkness to light, and from the power of Satan unto God," (Acts xxvi. 18.) while they made solemn confession of their faith in Christ, as "the true light," (John i. 9) "the Sun of righteousness." (Mal. iv. 2.) See Col. i. 12, 13. 1 Pet. ii. 9. 1 Thess. v. 11. 2 Cor. vi. 14.

V. Would not the renunciation of any one of these imply a renouncing of all things sinful and displeasing to God?

Prove this—of renouncing.

1. The Devil. See 1 John iii. 8.
2. The World. See 1 John ii. 15, 16.
3. The Flesh. See Rom. viii. 7, 8.

VI. What are we told of the Devil in Holy Scripture?

1. Prince of wicked Spirits. Beelzebub. See Matt. xii. 24. Comp. Matt. xxv. 41. Once a good Angel in Heaven, but now through sin cast down to Hell. See 2 Pet. ii. 4. Comp. Jude 6. But permitted to wander over the earth to try and prove mankind, "as a roaring lion." See 1 Pet. v. 8. Comp. Job i. 6, 7. ii. 2.
2. Devil. *ὁ Διάβολος*. *The false Accuser*, Matt. iv. 1.
 - (1.) Of God to man. See Gen. iii. 5.
 - (2.) Of man to God. See Rev. xii. 10. Comp. Job i. 9—11.
3. Satan, *i. e.* THE ENEMY. "The Arch-enemy, and thence in Heaven called Satan."—*Milton, Par. Lost*. See Matt. iv. 10. 1 Pet. v. 8. "The Adversary" of God and man. Comp. Luke xxii. 3. (Judas.) Rev. ix. 11. (Abaddon, *i. e.* Destroyer.)

4. The Tempter, (ὁ πειράζων.) See 2 Cor. ii. 3. (Eve.) Matt. iv. 3. Comp. 1 Thess. iii. 5. 1 Chron. xxi. 1. (David.) Acts v. 3. (Ananias.) Rev. xii. 9. ("The Old Serpent.")
5. Belial, *i. e.* lawless, rebellious. See 2 Cor. vi. 15.

VII. What *more particularly* do you renounce, when you *Renounce the DEVIL* and all his works?

1. ALL LYING, deceit, and fraud. See John viii. 44.

False dealing:—*Towards Tradesmen*; running into debt, &c.—*Towards Parents*; deception, untrue reports, insincerity, &c.—*Towards School-fellows*; taking unfair advantages, &c.—*Towards Masters*; not doing what is set, or doing it fraudulently; feigning sickness; not observing school hours; &c. &c. Comp. below, Chap. VII. 8th and 9th Commandments.

See Luke xvii. 10. *He that is faithful in that which is least*, &c. Rev. xxi. 8. ("*all liars*," πᾶσι τοῖς ψευδέσι.)

2. ALL TEMPTING others to sin, which is the *murder* of souls, (see John viii. 44.) and *enmity* to God and man.

Seducing or corrupting words and deeds.—Bad example.—Influence over others misapplied, or neglected. See Acts xiii. 7—11. (Elymas.) Hinderance of the Word. Comp. Mark iv. 15. (Parable of Sower.) Ridicule of religion, or of holiness in others.—*Offences*, σκάνδαλα—Duty of Prefects. See Luke xvii. 1, 2. *Woe unto him through whom offences come!* Comp. Matt. xviii. 6—10.

3. ALL PRIDE: "the condemnation of the Devil."
See 1 Tim. iii. 6. Comp. Eph. ii. 2.

VIII. What promise have we to encourage us in renouncing the Devil? And what kind of armour must we use against him?

1. "Resist the Devil," &c. See James iv. 7.
2. "Whole armour of God"—especially "shield of faith"—and "sword of the Spirit, which is the word of God." See Eph. vi. 10—18. Comp. Matt. iv. 1—11. Christ's Example. The great object of His manifestation, "that He might destroy the works of the Devil." 1 John iii. 8.

IX. What is meant by "the world" as spoken of in Holy Scripture?

1. The whole Creation. See John i. 10.
2. All mankind. See John iii. 16.
3. Unbelieving and wicked men. See John xv. 18, 19. Comp. Gal. i. 4. 1 John v. 19. The Devil—"the god of this world." 2 Cor. iv. 4. John xii. 31.

X. What is meant by pomps and vanities?

1. *Pomps*, outward shows, splendour and ostentation, as of a *procession* (πομπή), "lust of eye and pride of life;" opposed to the INVISIBLE.
2. *Vanities*, things empty and *false* (vanitas) opposed to the REAL and TRUE. See Ps. iv. 2, et alib.

XI. What *more particularly* do you renounce, when you *Renounce the pomps and vanities of this wicked WORLD*?

1. **WORLDLY-MINDEDNESS.** See Col. iii. 2. Tit. ii. 12. "Worldly lusts" (*i. e.* desires). Comp. *Bapt. Serv., Baptism. Vow.* "The vain pomp and glory of the world, with all *covetous desires* of the same," which "choke the word." Comp. Mark iv. 19.

Undue carefulness (*μέριμνα*). Comp. Matt. vi. 24—34. (God—Mammon.) Luke x. 41, 42. (Martha—Mary.)—Devotion to this world.—Forgetfulness of the next.—Inordinate pursuit of riches (1 Tim. vi. 9), honour (Acts xii. 21—23. Herod), pleasure (1 Tim. v. 6), amusement, bodily exercise, *σωματικὴ γυμνασία* (1 Tim. iv. 8), so as to abuse God's gifts; to forget *wherein* "a man's life consisteth" (Luke xii. 15—21); to lay up no "treasure in heaven" (Matt. vi. 19, 20); to neglect the improvement of the mind, and other "talents" (Matt. xxv. 14—30); and so to *disable* yourself from doing your duty in that state of life to which it shall please God to call you.—Waste of money.—Waste of time.

See Luke xvi. 11. *If ye have not been faithful in the unrighteous mammon, &c.* Matt. xxv. 30. (Doom of the *unprofitable* servant.) Ibid. iii. 12. (Chaff.) Ibid. iii. 10; and vii. 19 (the fruitless tree).

2. **EVIL COMMUNICATIONS.** Practice and company of *wicked* men. See Exod. xxiii. 2. 1 Cor. v. 11. Comp. Rom. xvi. 17. 2 Thess. iii. 6. 14. 2 John 10.

Separation from sinners (2 Cor. vi. 17. See Chap. V. x. 2), at whatever cost, so as to follow Christ (see Heb. vii. 26), in spite of

scorn, ridicule, buffeting, persecution, and even death. (Matt. x. 32, 33. v. 12.) Abandonment of all known bad practices, however supported by numbers or recommended by authority even of those we are bound to love (Matt. x. 37—39. Luke ix. 59—62. xiv. 26),—taking the word of God and the teaching of His Church, and not the habits or fashion of the world, as the only true rule and standard of duty. Comp. Numb. xiv. 6—10. 30. 38. (Caleb and Joshua.)

XII. What is commonly meant by “the Flesh,” as spoken of in Scripture?

The old evil nature which we derive from Adam as opposed to the new Spiritual nature which we received in Baptism. See Rom. vii. 18. viii. 13. Also *Art. IX.*, and compare Israel and the remnant of the Canaanites. Judges ii. 21—23. All our vicious propensities. Eph. iv. 22—24. (Old man, New man.) See *Bapt. Serv., Baptism. Vow.* “The carnal (caro) desires of the flesh.”

XIII. What *more particularly* do you renounce when you *renounce all the sinful lusts of the FLESH*?

1. ALL SENSUALITY. See Col. iii. 5. “Fornication, uncleanness, evil concupiscence” (*i. e.* lust). Gal. v. 19. 21. “Adultery, fornication, uncleanness, lasciviousness drunkenness, revellings, and such like.”

All unchaste and indecent acts, words, desires, thoughts (Matt. v. 28), and whatever tends to any of these things:—books, idleness, “*improba Siren desidia.*” All excess in eating

and drinking, and whatever tends to pamper the flesh, and to prevent its being "subdued to the Spirit." See below, Chap. VII. The 7th Commandment.

2. ALL UNCHARITABLENESS. See Gal. v. 20, 21. "Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders." Col. iii. 8. "Anger, wrath, malice." James iv. 5. "Envy."

All unkindness and unbrotherly conduct in deed and word (see Matt. v. 22). All insubordination and disrespect to lawful authorities. See 1 Pet. ii. 11. 13. "Fleshly lusts." See below, Chap. VII. The 6th Commandment.

See Mark ix. 43, 47. *Offences of the eye and of the hand.*

XIV. What *figures of speech* are used in Scripture to express the duty of all who have renounced the sinful lusts of the flesh?

1. "Crucifying," &c. See Gal. v. 24. Painful and slow.
2. "Mortifying," &c. See Rom. viii. 13. Thorough and effectual.

XV. What other word is used in the latter part of the Catechism to express this first main portion of the Baptismal vow, or Renunciation.

See above, Chap. I. iii. 1.

XVI. But in case of sin actually committed, does not *Repentance* mean more than Renunciation?

1. Repentance (*μετάνοια*) *prospective*; "whereby we forsake sin," *i. e.* bid adieu to it—renunciation. Resipiscentia.

2. Repentance (*μετάνοια*), *retrospective*—looking back with *pain* upon past sins—and *prospective*. Repœnitentia (pœna, pœnitet, Repentance, Penitence, Penance) et Resipiscentia.

XVII. Of how many parts does Repentance, in this latter signification, consist?

1. Godly sorrow, or contrition (contero). See 2 Cor. vii. 7—11. Comp. Matt. xxvi. 75. (St. Peter.) Matt. v. 4.
2. Confession. See Numb. v. 7. 1 John i. 9. Comp. Levit. v. 5. xxvi. 40—42. Numb. v. 6, 7. Ezra x. 10—12. Prov. xxviii. 13. 2. Sam. xii. 13. (David.) Ps. xxxii. 5, 6. li. passim. Luke xxv. 18, 19. (Prodigal Son.)
- X 3. Satisfaction. See Numb. v. 7. Comp. Levit. vi. 2—7. Luke xix. 8, 9. (Zacchæus.)
4. Purpose of Amendment. See Ezek. xviii. 27. Comp. below, Chap. V.

XVIII. Your Sponsors, you have said, promised for you that you should repent, *i. e.* *forsake and renounce sin*, in order to your being baptized. But it was not supposed you could do this fully, or all at once. And so far as you have failed, or shall hereafter fail in doing it, what, by the same promise, are you bound to do?

Renounce again and more resolutely all that I renounced before. *Repent of my imperfect Repentance.* See above, Chap. I. xv., and below, Chap. V. xi.

X See Article xxxi.

DEVOTIONAL APPLICATION OF THE
PRECEDING DOCTRINE.

1.

Remember not, Lord, my offences, nor the offences of my forefathers ; neither take Thou vengeance of our sins : spare me, good Lord, spare Thy servant, whom Thou hast redeemed with Thy most precious blood, and be not angry with me for ever.

Spare me, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from Thy wrath, and from everlasting damnation,

Good Lord, deliver me.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver me.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver me.

That it may please Thee to give me true repentance ; to forgive me all my sins, negligences, and ignorances ; and to endue me with the grace of Thy Holy Spirit to amend my life according to Thy holy Word ;

I beseech Thee to hear me, good Lord.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist my prayers that I make before Thee in all my troubles and adversities, whensoever they oppress me ; and graciously hear me, that those evils, which the craft and subtilty of the devil or man worketh against me, be brought to nought ; and by the providence of Thy goodness they may be dispersed ; that I Thy servant, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church ; through Jesus Christ our Lord.

Litany.

2.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ our Lord. *Amen.*

Coll. for Ash-Wednesday.

3.

O Lord, I beseech Thee, absolve Thy servant from his offences ; that through Thy bountiful goodness I may be delivered from the bands of those sins, which by my frailty I have committed : Grant this, O heavenly Father, for Jesus Christ's sake, my blessed Lord and Saviour. *Amen.*

Coll. for 24th Sunday aft. Trinity.

4.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life ; Grant me, I beseech Thee, that, having this hope, I may purify myself, even as He is pure ; that when He shall appear again with power and great glory, I may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. *Amen.*

Coll. for 6th Sunday aft. Epiphany.

5.

Lord, I beseech Thee, grant Thy servant grace to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind, to follow Thee the only God ; through Jesus Christ our Lord. *Amen.*

Coll. for 18th Sunday aft. Trinity.

O most merciful God, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent that Thou rememberest them no more ; open Thine eye of mercy upon me Thy servant, who most earnestly desire pardon and forgiveness. Renew in me, most loving Father, whatsoever

hath been decayed by the fraud and malice of the devil, or by my own carnal will and frailness ; preserve and continue me in the unity of the Church ; consider my contrition ; [accept my tears ;] And forasmuch as I put my full trust only in Thy mercy, impute not unto me my former sins, but strengthen me with Thy blessed Spirit ; through the merits of Thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

From the Visitation of the Sick.

CHAPTER IV.

OF BELIEVING—IN GOD.

*This is life eternal, that they might know Thee the only true God,
and Jesus Christ, whom Thou hast sent.* John xvii. 3.

The foundation of Faith toward God. Heb. vi. 1.

¶ Read the three Creeds. See Appendix, Chap. VII.

I. What is the second head, or main portion, of the vow you are preparing to CONFIRM ?

II. Where are these Articles of the Christian Faith to be found ?

1. The Apostles' Creed.
2. The Nicene, or Constantinopolitan, Creed.
3. St. Athanasius' Creed.

III. Whence are these Creeds derived to us ? And upon what authority do we receive them ?

We derive them, by tradition, from the Church ; and the Articles they contain being all found in Scripture, or proved thereby, we receive them *as Scriptural* upon the Church's authority. See *Art. VIII.*

IV. Give the origin of the name, and explain the necessity and the value of each of these Creeds.

1. Apostles' Creed. Short Summary of Apostolic doctrine ; and, as some suppose, drawn up by the Apostles themselves ; each of the Twelve (according to a tradition which is less probable) contributing one of the Twelve Articles (articuli). See 2 Tim. i. 13. "That which is commonly called the Apostles' Creed." *Art. VIII.*—For Instruction in the Faith.
2. Nicene, or Constantinopolitan, Creed. (a) Great Nicene Council (at Nicæa, in Bithynia, under Constantine the Great), 318 Bishops, A.D. 325. Articles respecting the Son, against the heretic Arius, who denied His Divinity. (b) Constantinopolitan Council, A.D. 381. Articles respecting Holy Ghost, against the heretic Macedonius, who denied His Divinity.—For Explanation of the Faith.
3. "Confession of our Christian Faith, commonly called the Creed of St. Athanasius" (Rubric), Patriarch of Alexandria ; either as drawn up by him (which is uncertain), or as containing his sentiments : also against Arians. A.D. circ. 430.—For Defence of the Faith.

V. Do we find any difference in the mode of expressing our belief with respect to these different Articles ? What is implied in this difference ?

See Nicene Creed.—"*I believe in one God,*" &c. "*I believe one Catholic and Apostolic Church.* I acknowledge one baptism," &c.

1. πιστεύω¹, credo, I BELIEVE, *with the understanding*, i. e. as an act of mental assent.

2. πιστεύω εἰς or ἐπί, credo in, fidem habeo, I BELIEVE IN, or ON (Acts xiv. 23), with the understanding and the heart, i. e. as an act of mental assent and trust. I have faith, or affiance in, I rely upon, look up to—with feelings of confidence, dependence, submission, obedience, reverence, affection², love *. See Rom. x. 10. vi. 17.

Examples of πιστοί;—Rom. iv. 9—22. Gal. iii. 6—9. (Abraham.) Matt. xv. 21—28. (Syrophœnician woman.) Matt. viii. 5—10. (Centurion.) Of ὀλιγόπιστοι—Matt. viii. 26. (The Disciples in the storm.) Matt. xiv. 31. (St. Peter on the water.) See also

* “Quid est ergo credere in Deum? Credendo amare, credendo diligere, credendo in Eum ire, et Ejus membris incorporari.” *S. Augustin in Johan. Tractat. xxix. § 6, vol. iii. p. 2008.* Whereas the same St. Augustine, or another under his name, writes thus: “*Ecclesiam credere, non tamen in Ecclesiam credere debemus, quia Ecclesia non Deus est, sed domus Dei est.*” Quoted by Lord King on the Creed, p. 304. On the same distinction, as stated above, see also Rufinus, *ibid.* p. 303; “Hac itaque Præpositionis syllabâ Creator a creaturis scernitur, et divina separantur ab humanis.” See also *The Institution of a Christian Man, in Formularies of Faith*, p. 29. *Life of Lord Cobham, in Ecc. Biog.*, vol. i. p. 377. *Ballinger’s Responsio*, ii. p. 4. “Credimus unam Sanctam Ecclesiam, non in unam;” and *Decales*, lib. i. Sermon. ix. p. 28. *Becon’s New Catechism*, p. 41. *Bp. Jewel, Defence of Apol.*, p. 74. *Bp. Bull’s Examen Censuræ*, vol. iv. p. 157. *Bp. Ken’s Practice of Divine Love*, Prose Works, p. 225, compared with *Bp. Pearson on the Creed*, p. 22 seqq. and p. 362, notes p. 7, and p. 258. *Barrow, Sermon of Justifying Faith*, vol. iv. p. 329. There can be little doubt that the distinction has been all along purposely maintained by the Western Church. See *Palmer, Orig. Liturg.*, vol. ii. p. 57, note. *Bp. Beveridge on VIII. Art.* and espec. *Vorstius de Hebraismis*, p. 668 seqq. In Italian, “Credo nello Spirito Santo. La Santa Chiesa Cattolica.” In French, “Je crois au Saint Esprit, je crois la Sainte Église Universelle.” See also *Russian Primer*, p. 5.

Matt. vi. 30. Of ἄπιστοι—Matt. xiii. 58. (People of Nazareth.) Matt. xii. 39. xvi. 4. (The Jews, γενεὰ μοιχαλίσ, *infidelis*, et adultera.) See also Matt. xvii. 17—20.

¹ For the different uses of πιστεύω and πιστεύω εἰς in Scripture, see John ii. 22—24. v. 46, 47. vi. 29, 30. viii. 30, 31. xii. 35. 38. xiv. 11, 12. Πιστεύω εἰς τινα seems to come very near in meaning to πιστεύω ἑμαυτὸν τινι. See John ii. 24.

² Compare in John iii. 36, ὁ πιστεύων, ὁ ἀπειθῶν. Matt. xxiii. (πίστις) with Luke xi. 42 (ἀγάπη τοῦ Θεοῦ); and Luke vii. 47 (ὅτι ἠγάπησε πολὺ), with 50 (ἡ πίστις σου).

“Belief consisteth not so much in knowledge, as in acknowledgment of all things that Heavenly Wisdom revealeth; the affection of Faith is above her reach, her *love to Godward above the comprehension which she hath of God.*” Hooker, Ecc. Pol. V. ch. lxiii. § 1.

VI. Divide the Apostles’ Creed into two parts, according to this difference of expression; and show how many articles fall under each part.

1. I BELIEVE IN GOD, &c.—Eight Articles.

2. I BELIEVE THE CHURCH, &c.—Four Articles.

VII. What do you chiefly learn in the former part of the Creed, which is to be believed with the understanding and the heart?

1. In God the Father, Who, &c.—One Article.

2. In God the Son, Who, &c.—Six Articles.

3. In God the Holy Ghost, Who, &c.—One Article.

VIII. Do not the Nicene Creed and the Creed of St. Athanasius (as well as the First Commandment and other places of Scripture) teach you to *believe* in these three as ONE God? What is this doctrine, or mystery, called?

“I believe in One God.” *Nic. Creed.* “And the Catholic Faith is this, that we worship one God in Trinity” (*tres, trinus, Trinitas*), “and Trinity in Unity.” *Athan. Creed*, i. e. THREE PERSONS, but ONE SUBSTANCE. *Ibid.*

IX. By what passages of Holy Scripture is the same doctrine (*i. e.* the doctrine of the Trinity, *Three Persons and one God*) most clearly proved ?

1. Form of Baptism. See Matt. xxviii. 19. “In the Name,” not *Names*.

2. Form of Blessing. See 2 Cor. xiii. 14. Comp. Numb. vi. 24—26 ; and see *Visit. of Sick*.

See also Deut. vi. 4. 1 Cor. viii. 4, compared with Is. vi. 3. Rev. iv. 8, “Holy, Holy, Holy.” (*Trisagium, τρις ἅγιον*. Comp. *Commun. Serv.* and *Te Deum*.) Matt. iii. 16, 17. (Baptism of Christ.) Eph. ii. 18. Jude 20, 21. Gal. iv. 6. Also *The Litany*, at beginning ; *Commun. Serv.*, *Proper Pref. for Trin. Sund.* ; *The Gloria Patri* and *Kyrie Eleeson*, in *Daily Serv.* and *Litany* ; and Art. I. Gen. i. 1. (ELOHIM, Plur. Noun. Sing. Verb.)

X. What are the attributes of these Three Persons in common *as regards their own essence* ?

Spirit (see John iv. 24), without body, &c. (Luke xxiv. 39), Co-essential, Consubstantial, Co-equal in Glory, Co-eternal (Jehovah, Jah, *I am*, Exod. xiii. 14. Ps. lxviii. 4), Uncreated, Incomprehensible (*i. e.* not comprehended or confined in space), Almighty God and Lord. Comp. *Athan. Creed*. “Lord of Sabaoth” (*i. e.* of Hosts). Rom. ix. 29. *Te Deum*.—See Art. I.

XI. What are the chief revealed attributes of the Godhead, *as regards us their creatures* ?

1. OMNIPRESENT. See Jer. xxiii. 23, 24. (Comp. above "Incomprehensible".)
2. OMNISCIENT or ALL-WISE. See Ps. cxlvii. 5. Knows all things, sees all things, even the thoughts of the heart. See 1 Sam. ii. 3. Ps. cxlvii. 5. xxxiii. 13, 14. xliv. 21. Comp. Ps. cxxxix. passim. Acts i. 24. Heb. iv. 13. Job xlii. 2. Matt. vi. 4. Comp. Chap. VI. xxii. 6.
3. ALL-GOOD and bountiful. See Exod. xxxiv. 6. James i. 17.
4. ALL-MERCIFUL. See Exod. xxxiv. 6, 7. Ps. ciii. 8. xxv. 9. "Unto such as keep His testimonies." Comp. James v. 11.
5. ALL-JUST. See Deut. xxxii. 4.
6. A PUNISHER of them that will not serve Him. See Jude 14, 15.
7. A REWARDER of them that diligently seek Him. See Heb. xi. 6.

XII. On what accounts more particularly do you *believe in* GOD THE FATHER ?

1. Because He is the Maker and Preserver of Heaven and earth, and of all things visible and invisible. See Gen. i. passim. Nehem. ix. 6. "He *spake* and they were made,"—made by the Son, see John i. 3 ; comp. 1 Cor. viii. 6. Col. i. 16. Heb. i. 2. 10 ;—by the Son ("Word") and the Spirit. See Ps. xxxiii. 6. (God's General Providence.)
2. Because He made me, as one of His creatures, and still preserves me, giving me "life, and breath, and all things" (see Acts xvii. 25) ;

and numbering even the hairs of my head. See Matt. x. 30. Comp. Numb. vi. 24. (Particular Providence.)

3. Because He sent His well-beloved and only-begotten Son (Shiloh, *sent.* Gen. xlix. 10) into the world, to save me and all mankind from the punishment due to our sins, and to the sinful nature which we inherited from our first parents. See John iii. 16, 17. 1 John iv. 9, 10.
4. Because being reconciled to the world in Christ, He adopted me as a Son in my Baptism (see Rom. v. 10. Gal. iv. 4—7), and loves me with more than all a Father's love (see Ps. ciii. 13. Is. xlix. 15. Comp. Rom. viii. 38, 39); and therefore I ought to trust in and to love Him as my Father. See Matt. iv. 6.
5. Because He giveth the Holy Spirit to teach and comfort me, and all His faithful people. See below, § xvii. 2. "Who proceedeth from the Father and the Son." *Nic. Creed, Litany*, sub init. Comp. *Collect for Whit-Sunday*.

XIII. You said there are six Articles of the Creed that relate to God the Son: which are they?

1. "I believe in Jesus Christ His only Son our Lord."—Name and Office. See below, § xv. SON OF GOD. "God of God, Very God of Very God." See Luke i. 32. John ix. 35—37. Comp. Heb. i. 5. 8. Ps. ii. 7. 12. Matt. iii. 17. The only begotten. See John i. 8. "Begotten of His Father before all worlds." *Nic. Creed.* Comp. Col. i. 17.

2. "Who was conceived by the Holy Ghost, Born of the Virgin Mary." See Luke i. 35. Matt. i. 20 (Conception and Birth). SON OF MAN by the Holy Ghost. Comp. Matt. xvi. 13. Dan. vii. 13. Rev. i. 13. Doctrine of the Incarnation. See John i. 14. "Very God and was incarnate," &c. *Nic. Creed.* See also *Commun. Serv., Prop. Pref. for Christmas Day.* Seed of the woman—not of the man. Gen. iii. 15. Son of Abraham, Son of David. Matt. i. 1. Born of a Virgin. See Is. vii. 14. Place of birth. See Matt. ii. 1—6. Micah v. 2. Subjection to Parents, where? See Luke ii. 51. Humble condition—Carpenter. See Mark vi. 3. "Own city." Matt. iv. 13. ix. 1. Life, how long? Ministry, how long? See Luke iii. 23.
3. "Suffered under Pontius Pilate, Was crucified, dead, and buried." Sufferings, Death, and Burial. See Is. liii. "By Thy Cross and Passion." *Litany.* Comp. *παθὲν.* Acts i. 3.
4. "He descended into Hell; The third day He rose again from the dead."—Descent into Hell. See Ps. xvi. 10. Acts ii. 27. 31. Hades not Gehenna. Not the place of eternal punishment, but the *unseen place*, where the spirits, both of the righteous and the wicked, are kept till the day of Judgment; yet not together, "a great gulf being fixed between them." See Luke xvi. 22—26. Comp. *Art. III.*—This He did in order
 - (a) To be made like unto us in all points, sin only excepted. Comp. Heb. ii. 17. iv. 15.

(b) To triumph over Death, and spoil the principalities and powers of Satan. Comp. Heb. ii. 14. Col. ii. 15.

(c) And "to preach unto the Spirits in prison." Comp. 1 Pet. iii. 19. iv. 6.

Resurrection—(resurgo). See Acts ii. 24—32. Comp. x. 39—41. xiii. 26—39. After three days. John ii. 19—21. "Destroy this temple," &c.

TYPES. (a) Jonas. Matt. xii. 40.—(b) Waved sheaf and Lamb, on the day after Paschal Sabbath. Lev. xxiii. 10—12.

5. "He ascended into Heaven, And sitteth on the right hand of God the Father Almighty." Ascension and Session at the right hand of the Father. See Mark xvi. 19. Comp. Ps. cxi. 1. Acts vii. 55. (St. Stephen's vision.) Heb. xii. 2. i. 3. 1 Pet. iii. 22.—"Sitteth," implying continual habitation, rest, dominion, and judicial authority.—"Right hand," *i. e.* place of power, pre-eminence, and blessedness. See Mark xiv. 62. Heb. i. 3. viii. 1. Comp. 1 Kings ii. 19. Ps. xvi. 12. Phil. ii. 9—11¹.

¹ "Session at the right hand of God, is the actual exercise of that regency and dominion wherein the manhood of Christ is joined and matched with the Deity of the Son of God."—Hooker, Ecc. Pol. V. ch. lv. § 8.

6. "From thence He shall come to judge the quick and the dead." Second Advent to judge the world. See John v. 22. Comp. 2 Tim. iv. 1. Rev. xi. 18. *The Quick.* 1 Cor. xv. 51. 1 Thess. iv. 17. As by Him "all things were made," (see above, § xii. 1,) so all judgment

is committed unto Him. See Acts x. 42. Comp. xvii. 31. Rom. xiv. 10. 2 Thess. i. 6—10. Why? see John v. 23. *Nels. Fest.* p. 26. "He shall come again with glory," &c. *Nic. Creed.* "We believe that Thou shalt come to be our Judge. We *therefore* pray Thee," &c. *Te Deum.* "Eternal Judgment"—a fundamental Doctrine. Heb. vi. 2. See Art. IV. and below, Chap. V.

Grounds or subject-matter of Judgment.

- (a) Works open and secret. See Eccles. xii. 14. Comp. Rev. xxii. 12. 2 Cor. v. 10. Matt. xvi. 27. *πρᾶξις*. Habitual conduct.
- (b) Omissions. See Matt. xxv. 31—46.
- (c) Words. See Matt. xii. 36, 37. *πᾶν ῥῆμα ἀργόν*.
- (d) Thoughts. See Rom. ii. 16. *τὰ κρυπτά*.

XIV. What does the Creed of St. Athanasius more particularly teach you to believe respecting GOD THE SON?

1. That He is "perfect God and perfect Man," two Natures, but One Person. "God of the Substance of the Father, &c. Man of the Substance of His Mother, &c., of a reasonable soul and human flesh—One Christ; not by conversion of the Godhead into flesh, but by taking of the Manhood into God." (Illustration—The union of the body and soul in man.) EMMANUEL. See Matt. i. 23. Col. ii. 9. Rom. ix. 5. 1 Tim. iii. 16. See also *Articles* II., VII., and XV.

2. That He is “equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.” See John v. 17—19. 23. xiv. 6—11. 28. Heb. v. 7, 8.

See also Phil. ii. 5—8. Gal. iv. 4. 1 John i. 1, 2. John viii. 29.

XV. On what accounts more especially do you *believe in GOD THE SON*?

1. Because He is JESUS, my Saviour; “for us men and for our salvation,” &c. See 1 Tim. i. 15. Heb. ii. 9, 10. “For every *man*,” *i. e.* our whole fallen race. See above, Chap. I. § x. Jesus, Jehoshua, *i. e.* Jah, Oshea. *God, Saviour.* See Numb. xiii. 16. (Son of Nun.) Comp. Acts vii. 45. Heb. iv. 8.—Ezra iii. 2. (Son of Josedech.) Comp. Hagg. i. 1. ii. 2. Zech. iii. 1.—Matt. i. 21—25. Luke ii. 11. (Son of Mary, leading us to victory over our Enemies, Satan, the World, and the Flesh.)

And Redeemer (*redimo*). See Gal. iii. 13. *ἐξηγόρασεν*. Comp. 1 Cor. vi. 20. 1 Pet. i. 18. Matt. xx. 28. *λύτρον*. 1 Tim. ii. 6. Eph. i. 7. 1 Cor. i. 30. *ἀπολύτρωσις*. Necessity for His Death. See Heb. ix. 22. No Man’s Death sufficient. See Ps. xlix. 8.

Bowing at the Name of Jesus. *Canon XVIII.*

See Append. Chap. VI.

- TYPES. (a) All sacrifices. “Lamb of God.” See John i. 29. 36. Comp. Is. liii. 7, 8. Acts viii. 32—35. (Philip and the Eunuch.) Rev. v. 6—14.—(b) Isaac on the Wood. See Gen. xxii. 9.—(c) Serpent on a Pole. See Numb. xxi. 7, 8. John iii. 14—16. Comp. xii. 32, 33.—(d) Corn of Wheat. See John xii. 24.

2. Because He is THE CHRIST, ὁ Χριστὸς, Messiah, The Anointed. See John i. 41, 42. iv. 25. (Woman of Samaria.) Comp. xx. 31. Mark xiv. 61, 62. Ps. ii. 2, with Acts iv. 25—28. Anointed with the *true unction*, *i. e.* “with the Holy Ghost and with power.” See Acts x. 38. Comp. Luke iv. 18.

As our PROPHET, (1 Kings xix. 16. Elisha.) as our PRIEST, (Exod. xxix. 7. xl. 14, 15. Aaron and his sons, see Ps. cxxxiii. 2. Comp. John i. 16.) and as our KING. (1 Sam. x. 1. xvi. 13. Comp. *Coronation Serv.*)

- (a) As our PROPHET. Προφήτης. (1) “Teacher come from God.” See John iii. 2. Luke xxiv. 19. Comp. Acts iii. 22, 23. vii. 37, with Deut. xviii. 15—19. Matt. xvii. 1—5. (Transfiguration.) “The WORD of the Father.” ὁ Λόγος. See John i. 1. 17, 18. Comp. iii. 34. iv. 25, 26. viii. 28. 40. xii. 49, 50. xiv. 10. 24. xvii. 6. 14. 26. Rev. xix. 13. Heb. i. 2. “Come not to destroy the Law and the Prophets, but to fulfil,” *i. e.* fill up, complete, πληρῶσαι. See Matt. v. 17, and comp. below, Chap. VI. iv. (2) Seer, foreteller of future events. (a) His own death. See John ii. 18—22. Comp. Matt. xx. 18, 19. xii. 39, 40. (Jonas.) (b) His coming in the destruction of Jerusalem, and coming again in Person at the end of the world. See Ibid. xxiv. passim. (c) The nature and extension of the Church, His Kingdom. See xiii. passim. Comp. John xiv. 32. (d) The defection of His Apostles. See Matt. xxvi. 31. 56.

(b) As our PRIEST. See Heb. iii. 1. iv. 14—16. vii. 25. ix. 11, 12. 24—28. . Interceding with the Father, and offering up for us the sacrifice of Himself and our prayers. “An High Priest for ever, after the order of Melchisedee.” See Heb. v. 10. Comp. Ibid. vi. 19. x. 29, with Gen. xiv. 18—20. Ps. ex. 4. “Mediator” (medius). See 1 Tim. ii. 5, 6. God and Man at variance on account of sin. “Advocate (Παράκλητος) with the Father.” See John xvii. 9. 20. “Propitiation” (propitius, propè). See 1 John ii. 2. Atonement. (at one. See Acts vii. 26.) Rom. v. 11. Necessity for Christ to be both God and Man. “The Way, the Truth, and the Life.” John xiv. 6.

(c) As our LORD and KING. See Heb. i. 8, 9. “Whose kingdom shall have no end.” *Nic. Creed.* Comp. Luke i. 33. Is. ix. 6, 7. Ps. ii. 6. 1 Cor. xv. 24—28.

3. Because He sent down the Holy Spirit to be our Comforter in His absence. See John xvi. 7. Comp. vii. 39. xiv. 26. Dispensing, through Him, gifts to men. See Eph. iv. 7, 8. Ps. lxxviii. 8.
4. Because He is the HEAD of the Church, His Body, and we are all mystically Members, or Limbs of Him. See Col. i. 18. Comp. above, Chap. I. xi. 1, and below, Chap. V. v.
5. Because He has instituted Holy Sacraments “as pledges of His love, to our great and endless comfort.” *Commun. Serv., Exhort. at Comm.* Comp. Chap. I. and IX.

XVI. In how many ways then is Jesus Christ our Saviour?

1. By His death, *i. e.* by the offering of Himself, as an Atonement for our sins, and by continually pleading and interceding for us, as Priest.
2. By His Teaching and Example, as Prophet.
3. By His Gifts of grace, especially the great gift of the Holy Ghost, as King.

“If any man love not the Lord Jesus Christ, let him be Anathema.” 1 Cor. xvi. 22.

XVII. What does the Nicene Creed teach you to believe respecting God the Holy Ghost?

1. That He is “Lord, and Giver of Life” (Πνεῦμα τὸ Κύριον, καὶ Ζωοποιόν). See Gen. i. 2. Rom. viii. 2. John vi. 63.
2. That He “proceedeth from the Father and the Son.” See John xiv. 26. xv. 26. Gal. iv. 6. And above, § xii. 5.
3. That “He is,” and ought to be “worshipped and glorified” equally and together with the Father and the Son. See above, § viii.
4. That He “spake by the prophets.” See 2 Pet. i. 21. Comp. 2 Sam. xxii. 2. Mark xii. 36. Acts i. 16. xxviii. 25. Heb. iii. 7.

XVIII. On what accounts more especially do you *believe in* God the Holy Ghost?

1. Because He is the Third Person of the Ever Blessed Trinity, called Holy, as being “The Spirit of Holiness,” (see Rom. i. 4,) and the author of Sanctification. See 2 Thess. ii. 13. 1 Pet. i. 2. Comp. above, Chap. I. xi. 2.

2. Because He is "the Comforter" (Παράκλητος, Paraclete). See John xiv. 16. 26. xv. 26. Comp. above, Chap. II. viii. 2.
3. Because as "the Spirit of Truth" (John xiv. 17), He dictated the inspired word: And the blessed promises of aid and grace with which Holy Scripture abounds, are His gifts.
4. Because my body is His temple, and He dwelleth in me. See 1 Cor. iii. 16, 17. vi. 9. Comp. John xiv. 17. Rom. viii. 11. 2 Tim. i. 14.
5. Because He enables me to pray, and intercedes for me. See Rom. viii. 26, 27.

TYPES. (a) Air, to *animate*. John iii. 8.

(b) Water, to *cleanse*. See Is. xlv. 3. Comp. Joel ii. 28. Acts ii. 4—18. John vii. 38, 39. See above, Chap. I. xvii.

(c) Fire, to *warm*. See Is. iv. Comp. Matt. iii. 11. Mal. iii. 2. Acts ii. 3, 4.

(d) Oil, to *supple*. See 1 John ii. 20.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

Almighty and everlasting God, Who hast given unto me Thy servant grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine

Majesty to worship the Unity ; I beseech Thee, that Thou wouldest keep me steadfast in this faith, and evermore defend me from all adversities, Who livest and reignest, one God, world without end. *Amen.* *Coll. for Trinity Sunday.*

2.

By the mystery of Thy holy Incarnation ; by Thy holy Nativity and Circumcision ; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver me.

By Thine Agony and bloody Sweat ; by Thy Cross and Passion ; by Thy precious Death and Burial ; by Thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver me.

Litany.

3.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification ; Grant me so to put away the leaven of malice and wickedness, that I may always serve Thee in pureness of living and truth ; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

Coll. for 1st Sunday after Easter.

4.

Almighty and everliving God, Who for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection ; Grant me so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that my faith in Thy sight may never be reproved. Hear me, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

Coll. for St. Thomas's Day.

5.

Grant, I beseech Thee, Almighty God, that like as I do believe Thy only-begotten Son to have ascended into the heavens ; so I may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Coll. for Ascension Day.

6.

God, Who in old time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant me by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

Coll. for Whit-Sunday.

CHAPTER V.

OF BELIEVING—THE CHURCH.

The House of God, which is the Church of the living God, the pillar and ground of the truth. 1 Tim. iii. 15.

The foundation . . . of the resurrection of the dead and of eternal judgment. Heb. vi. 1, 2.

I. WHAT do you chiefly learn in the second, or latter part of the Creed?

To believe the Holy Catholic Church. 4 Articles. See below, § ix.

II. In what words does the Catechism allude to this? *i. e.* Where does it teach you to *believe the Church*?

Observe, the Doctrine of the Holy Ghost involves the Doctrine of the Holy Church.

III. Why is the Church called the “elect people of God?”

“*Chosen out*” (elect) “of the world.” See John xv. 19. Col. iii. 12. ἐκλεκτοὶ τοῦ Θεοῦ. Comp. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. i. 1. ii. 9.

IV. What more particularly do you understand when you say you “believe the Church?”

1. *Esse*—that it *exists*, really and truly; having certain *marks, government, properties, privileges, &c.*

2. *Esse credendam*—that it, and it only, speaks all truth, according to God's word, and is therefore *to be believed*.

V. What do you believe respecting the real and true existence of the Church ?

1. A Body RELIGIOUS, or *belonging to the Lord* as His Household (Κυριακή, Kyrk, Church). Of the Jews. See Acts vii. 38. ("The Church in the wilderness.") Comp. Numb. xii. 7. Heb. iii. 6. A congregation or assembly (Ἐκκλησία, Ecclesiastic) of believing men. See Art. XIX.—"Thy Household, the Church." *Coll. for 22nd S. aft. Trin.* "Thy Church and household." *Coll. for 5th S. aft. Epiph.* Comp. 1 Tim. iii. 5. Heb. iii. 6. ("Whose House are we.") Containing within itself many separate Households, or Churches'. See *Theoph. Anglic.* Pt. I. Chap. I. p. 6. The place of assembling called by the same name, Church, Κυριακή, i. e. οἰκία, "the Lord's House." See 1 Cor. xi. 18.
2. Body MYSTICAL. See 1 Pet. ii. 5. ("Spiritual House.") Belonging to Christ, as that of which He is the Head, and we the Members, "wherein" (i. e. in Baptism) "I was made a Member of Christ." *Catech.* See 1 Cor. xi. 3. Eph. v. 23. i. 22, 23. Comp. Col. i. 18. 24. "And that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people." *2nd Prayer in Post Commun.* Comp. *Coll. for All Saints' Day.* "Regenerate and

grafted into the Body of Christ's Church." *Bap. Serv., Pref. to Lord's Prayer.* See also above, Chap. I. xii. 1, and IV. xv. 4. And *Theoph Anglic.* Pt. I. chap. ii.

3. A Body HOLY, "called to be Saints," (κλητοὶ ἅγιοι). See 1 Cor. i. 2. Comp. 1 Pet. ii. 9. "An Holy Nation." Also Deut. vii. 6. xiv. 2. Having *Christ most Holy* for its Head, "Who gave Himself for us, that He might," &c. (Tit. ii. 14), and the *Holy Ghost* to abide with it, and in it for ever (John xiv. 16), and to dwell in all its true Members (1 Cor. iii. 16); administering and receiving *Holy Sacraments*, by which it is made and continued Holy; teaching *Holy Doctrine*; exercising *Holy Discipline*; professing an *Holy Faith*; offering up *Holy Worship*; demanding *Holy practice* of all its Members (1 Pet. i. 15. 2 Cor. vii. 1); and having the promise of an *inheritance holy* and undefiled (1 Pet. i. 4).

Comp. below, § vi. Types 3, 6, 7, and 8. Also "wheat and chaff" (Luke iii. 17), "Virgins wise and foolish" (Matt. xxv. 2).

4. A Body "CATHOLIC" (καθολικὴ), *throughout the whole* (καθόλου κατὰ, ὅλος). "We pray for the good estate of the Catholic Church." *Prayer for all Condit. of Men.* "Church Universal." *Litany.* (a) As to all *time*, from the beginning to the end of the world. See Matt. xxviii. 20. (b) As to every *place*. "Church throughout all the world." *Te Deum.* Not limited like the Jewish to one People. See Luke xxiv. 47. Mark xvi. 15. Rev. v. 9.

(c) As to all *truth*. See *Theoph. Anglic.* Pt. I. chap. i. p. 5. Hence Duty of propagating the Gospel.

5. A Body "ONE," in Spirit, and in the design of Christ. See John xi. 52. x. 16, "one fold." Comp. *Ibid.* xvii. 21—23. Eph. ii. 14—16. 1 Cor. i. 10. Having "one Lord," and Head, "one Faith, one Baptism, one God and Father of all." Eph. iv. 5, 6. Comp. *Serv. for Queen's Access., Prayer for Unity. Theoph. Anglic. ibid.* p. 3.
6. A Body "APOSTOLIC." Built on the foundation of the Apostles. See Eph. ii. 20. *Coll. for St. Simon and St. Jude's Day. Theoph. Anglic. ibid.* p. 8.
7. A Body PREDESTINATED. See Rom. viii. 29, 30. Comp. Eph. i. 5. 11. 2 Tim. i. 8—10.
8. A Body now part VISIBLE and MILITANT, part INVISIBLE and (in anticipation) TRIUMPHANT. See *Commun. Serv., Prayer for Ch. Mil.* See 2 Tim. iv. 7, 8. Comp. Rev. vi. 10, 11. xii. 11. Heb. xii. 23.

Main practical lessons to be derived from this doctrine. 1. Unity. 2. Charity. 3. Purity. See 1 Cor. vi. 15.

¹ See and comp. Acts ii. 47. viii. 1. 3. xii. 1. 5. xv. 3. "The Church," xx. 28. "The Churches throughout all Judæa, and Galilee, and Samaria," ix. 31. "Every Church," xiv. 23. "The Church" in Antioch, *Ibid.* 27. "The Church" in Jerusalem, xv. 4. "The Churches" of Syria, and Cilicia, *Ibid.* 22. 41. "The Church" in Cæsarea, xviii. 22. "The seven Churches which are in Asia" (viz., Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea), Rev. i. 11.

VI. What are the types and similitudes by which this Body, The Church, is represented to us in the Bible?

1. Human Body and its limbs or members—
Christ as the Head. See Eph. i. 15, 16. iv. 13.
Col. ii. 19. Rom. xii. 4, 5. 1 Cor. xii. 12—27.
And above, § v. 2.
2. A Building and its several parts or stones—
Christ as the Corner-stone, or Foundation.
See Eph. ii. 20—22. iv. 12. Matt. xxi. 42.
Comp. Ps. cxviii. 22. Acts iv. 11. Is. xxviii.
16. Gen. xlix. 24. 1 Pet. ii. 4—7. 1 Cor.
iii. 9. Matt. xvi. 18. (Πέτρος, Cephas.)
3. Vine and its Branches. See John xv. 1. 5.
Comp. Jerem. ii. 21. Ps. lxxx. 8.
4. Husband and Wife—Christ the Bridegroom,
the Church His Bride. See John iii. 29.
Comp. Is. liv. 5. lxvii. 4, 5. Jerem. iii. 14.
xxxi. 32. Eph. v. 22—32. And *Service for
Holy Matrimony*.
5. Bread and its particles. See 1 Cor. x. 17.
6. Fishing-Net—fish good and bad. See Matt.
xiii. 47—50.
7. Tares and good seed. See Matt. xiii. 24—30.
8. The Ark—Animals clean and unclean. See
above, Chap. I. xv. 2, and *Theoph. Anglic.*
Pt. I. chap. iii.

VII. What do you believe are the notes or marks by which this Body, as militant, is, or ought to be, distinguished?

1. "Pure and sound doctrine."

2. "The Sacraments administered according to Christ's holy institution."
3. "Right use of ecclesiastical discipline." Homily for Whit-Sunday, part ii. p. 413. King Edward the Sixth's Catechism, *Enchir. Theol.* Vol. I. p. 45, ed. 12mo. Comp. *Preface to Communion*. And see below, § x. 1.

VIII. What do you believe ought to be the government of this Body, as militant?

- | | |
|--------------------------|-------------------|
| 1. Bishops. Ἐπίσκοποι. | } Clergy. Κληρὸς. |
| 2. Priests. Πρεσβύτεροι. | |
| 3. Deacons. Διάκονοι. | |

See *Preface to Ordinal*, and comp. *Theoph. Anglic.* Pt. I. chap. viii. Κληρὸς, a lot or portion, because they are allotted and consecrated to God; or because He and His Church is their lot and inheritance. Numb. viii. 14.—On the Three Orders of Ministers, see *Theoph.* chap. ix. and x.—No one to execute the Priests' Office, except he be lawfully called and ordained. See Heb. v. 4. Comp. Numb. iii. 10. 38. iv. 15. 20. Is. lxvi. 21. John xx. 21, 22. *Pref. to Ordinal*, Article XXIII., *Collects for Ember Weeks*, and *Theoph. Anglic.* Pt. I. chap. viii. p. 79¹.

¹ "It clearly appeareth by Holy Scripture that Churches Apostolic did know but three degrees in the power of Ecclesiastical order, at the first *Apostles, Presbyters, and Deacons*; afterwards, instead of *Apostles, Bishops*." Hooker, *Eccles. Pol.* V. ch. lxxviii. § 10.

IX. What do you believe are the properties and privileges of this Body?

1. Communion of Members, *i. e.* Saints¹.
2. Forgiveness of sins.

Who can begin to see that Body?

3. Resurrection of the Body.

4. Everlasting Life.

¹ Saints—Members of the Church. See Acts ix. 13. 32. 41. 1 Cor. vi. 1.

X. What is the meaning of the word Communion? and what do you understand respecting the Communion which is the *first* privilege of Members of this Body?

Communion, *Κοινωνία*,—Intercourse, Fellowship, Common Profession, Participation, Communication.

1. Communion of Members militant (and triumphant) with the three Persons of the Holy Trinity. See John xiv. 20. 23.—Father and the Son, xvii. 21. 1 John i. 3. Comp. *ibid.* ii. 24. iv. 13. v. 20. 2 John 9. Col. iii. 2. 1 Cor. i. 9.—Holy Spirit. See Phil. ii. 1. 2 Cor. xiii. 14. Comp. Heb. ii. 11.
2. Communion of Members militant (and triumphant) with the Holy Angels; we worshipping with them, and they watching over and ministering to us, rejoicing over our conversion, &c. See Ps. xci. 11. Heb. i. 14. xii. 22. Matt. xviii. 10. Luke xv. 7. 10. Comp. 1 Tim. v. 21 (“Elect Angels”). 1 Pet. i. 12. 1 Cor. xi. 10. *Coll. for St. Michael’s Day.*
3. Communion of Members militant with Members triumphant. See Heb. xii. 23. Comp. Phil. iii. 20. Rev. viii. 3. *Prayer for Church Militant*, ad fin. 1st *Coll.* in *Post Communion*, and 1st *Coll.* in *Burial Service.*

4. Communion of Members militant one with another. See Eph. ii. 19. iv. 4—6. "One Body and one Spirit," &c. 1 John i. 7. Comp. Philem. 17. *Κοινωνόν*. Acts ii. 42.

Consequent Duties.—In "Doctrine;" in Sacraments; in Discipline; in Public Worship. See Acts i. 14. Heb. x. 25. In Labor. See 2 Thess. iii. 10. Comp. Eph. iv. 28. Acts xx. 35. In Mutual Help. See Rom. xvi. 1, 2. Comp. Gal. vi. 10. In Alms-giving. See Phil. iv. 14, 15. 1 Tim. vi. 18. *Κοινωνικούς*. Comp. Rom. xii. 13. 1 Tim. v. 16. Also *Article XXXVIII*. In Sympathy. See Rom. xii. 15. Comp. Heb. xiii. 3. In Good Advice, and Edification, Reproof, &c. See Rom. xv. 2. Heb. x. 24, 25. Comp. Gal. vi. 1. In Prayers and Intercessions. See 1 Tim. ii. 1. Comp. *Coll. for All Saints*.

¹ Excommunication of ungodly Members. Matt. xviii. 17, 18. Power of Keys, comp. *ibid.* xvi. 19. Rom. xvi. 17. 2 Thess. iii. 6. 14 (see margin), 15. 2 John 10. Tit. iii. 10, 11. 2 Tim. iii. 5. 1 Cor. v. 9—11. 1 Tim. i. 20. 1 Cor. v. 1—5. 13. 2 Cor. vi. 14—18. xii. 21. Comp. Christ's cleansing the Temple, His Father's and His own House. See *Article XXXIII. Commun. Serv. 2nd Rubric*, and *1st Rubric aft. Nicene Creed*. Also above, Chap. III. vii. 2, and *Theoph. Anglic.* Pt. I. chap. xiii.

XI. What do you understand respecting the forgiveness of sins, which is the *second* privilege of this Body?

1. That it is granted to all who are duly admitted into the Body by Baptism. See Eph. v. 25, 26. Acts ii. 38. "One baptism for the remission of sins." *Nicene Creed*. Comp.

Bapt. Serv. 2nd Prayer, Pref. to Cov. and Confirmation, 1st Coll.

2. That it is continued to all who continue in the Body, as true and lively members (*i.e.* who live in repentance and faith, see above, Chap. I. xv., xvi.), by habitual use of the means of grace which God has appointed; and especially by the Communion of the Body and Blood of Christ, “which was shed for the remission of sins.” Matt. xxvi. 28. See *Post-Communion, 1st Prayer.*
3. That it may be restored to all who have become faithless and corrupt members, and have forfeited God’s favour, upon their true Repentance, by the means which God has mercifully ordained for their reconciliation to Himself; *i.e.* by faithful and obedient *Hearing of His word duly preached* (2 Cor. v. 18—20); by unfeigned and sorrowful *Confession* of all their past sins, and earnest resolutions of amendment for the time to come; by *Restitution and Satisfaction*, as far as may be, to the Body, or to all whom they have wronged or offended (Luke xix. 8, Zaccheus); by *Intercession* of other lively Members, and especially of the Ministry¹, as Rulers of the Church (James v. 14—16. Joel ii. 17); by *Absolution*, faithfully received at the mouth of those to whom Christ has given the keys of His kingdom and power to remit sins (Matt. xviii. 18. John xx. 23. See *Ordin. Serv. for Priests*); and, thereupon, by worthy *partaking of the Body and Blood of Christ*, whereby they are restored to

all the privileges of full Communion. See above, Chap. III. xi., and this Chap. § vii. and § x. 1.

4. That it is secured to all by obedience and good works, being the fruits of a lively faith in Christ, and of a timely active Repentance towards God. See above, Chap. I. xv.; and below, Chap. VIII. vi., and IX. xviii.

¹ See *Theoph. Anglic.* Pt. I. chap. xiv.

XII. What do you understand respecting the *Resurrection of the Body*, which is the *third* privilege of the Church?

At Christ's coming "all men shall rise again with their bodies," &c. *Athan. Creed.* See John v. 28. Job xix. 25—27. Comp. Is. xxvi. 19. Acts xxiv. 15. 1 Cor. vi. 14. xv. 12—58. 1 Thess. iv. 13—17. Phil. iii. 21. See above, Chap. IV. xiii. 6.

Doctrine denied by the Sadducees. Acts xxiii. 8. How confuted by Christ? Matt. xxii. 23—33.

The true Resurrection only of the good. Luke xx. 35. Phil. iii. 11. The wicked will rise only "to shame and everlasting contempt." Dan. xii. 2. "The resurrection of damnation." John v. 29.

XIII. What is the *fourth* and last privilege of this Body, which you learn in the Creed?

Everlasting Life. See Matt. xxv. 46. Comp. John viii. 51. x. 28. xi. 23—26. Begun in this world, John v. 24;—continued in the intermediate state, while our souls are "absent from the body, but present with the Lord." (2 Cor. v. 8.) "In Paradise." (Luke xxiii. 43. See above, Chap. IV. xiii. 4);—perfected in "the life of the world to come." *Nic. Creed.*

How described?—*negatively*. Heb. iv. 10, 11. Rev. xxi. 4. xxii. 3. 5. vii. 16, 17;—*positively*. 1 John iii. 2. Matt. xxv. 21. 34. 1 Pet. v. 4.

Future happiness proportioned to our conduct in this world. See above, Chap. II. xiv. 10.

But the future life of the wicked will be “everlasting destruction.” See 2 Thess. i. 9. (“The second *Death*.”) Rev. xxi. 8. Comp. Rom. ii. 5—16. How described? Matt. xxv. 30 (outer darkness). Mark ix. 44 (fire and worm). Rev. xiv. 9—11 (fire and brimstone).

XIV. Why do you believe that the Church, and it only, speaks all truth, and is therefore to be believed?

1. Because it is “a witness and keeper of Holy Writ” (*Art. XX.*), *i. e.* of the word of God, and of “the Faith once” for all “delivered to the Saints.” (Jude 3.) And all that it teaches me, *e. g.* in the Creeds, “may be proved by most certain warrants” of God’s word. (*Art. VIII.*) See *Theoph. Anglic.* Pt. I. chap. vi.
2. Because it is “the pillar and ground” (or “*stay*,” marg.) “of the truth.” See 1 Tim. iii. 15.
3. Because it has the promise of the perpetual Presence of Christ. See Matt. xxviii. 20.
4. Because it has the promise of the perpetual guidance of God’s Holy Spirit. See John xvi. 13.

XV. What is the way by which, under the Church’s guidance, God has promised we shall know the truth?

See John vii. 17. "If any man *will* do," &c. (θέλῃ ποιῆν.) Ibid. viii. 43. Ps. cxix. 100. "More than the *ancients*." Prov. xxviii. 5. Dan. xii. 10.

XVI. Of what sin would you be guilty, if you were to reject any article of belief, as taught by the Church?

HERESY (αἵρεσις, choice). Word used in Scripture in two senses.

(a) Any sect or party. Acts v. 17. xv. 5. xxvi. 5.

(b) In a bad sense. See 2 Pet. ii. 1. A work of the flesh. Gal. v. 20.

HERETICS.—Hymenæus, Alexander, and Philetus. (1 Tim. i. 19, 20. 2 Tim. ii. 17, 18.) Nicolaitans. (Rev. ii. 6. 15.) Simon Magus. (Acts viii. 9, 10.) Foretold by Christ. Matt. xxiv. 24. Why permitted? 1 Cor. ii. 19.

XVII. Of what sin would you be guilty if you were to separate yourself from the Church, and wherein would consist the Danger of such separation?

SCHISM (σχίσμα, division). See 1 Cor. i. 10, and margin. xii. 25.—Danger. See John xv. 4. 6. Col. iii. 15. Acts ii. 41. 47.—The Church the only ARK. Comp. above, Chap. I. xx. 2.—Christ's coat. John xix. 23, 24, μὴ σχίσωμεν αὐτόν.

XVIII. What is the punishment which God inflicts even in this life upon those who do not *believe* and *love* the truth?

Judicial blindness, and hardness of heart. See 2 Thess. ii. 10—12. Comp. John ix. 39. xii. 37—41. Matt. xiii. 13—16. Is. vi. 9, 10. Heb. iii. 7—13. See above, Chap. II. xiv. 11.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

That it may please Thee to rule and govern Thy holy Church universal in the right way ;

I beseech thee to hear me, good Lord.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

I beseech thee to hear me, good Lord.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver me.

Litany.

2.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee ; through Jesus Christ our Lord.
Amen.

Coll. for St. Simon and St. Jude's Day.

3.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord ; Grant me grace so to follow Thy blessed Saints in all virtuous and godly living, that I may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee ; through Jesus Christ our Lord. *Amen.*

Coll. for All Saints' Day.

4.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified ; Receive my supplications and prayers, which I offer before Thee for all estates of men in Thy holy Church, that every member of the

same, in his vocation and ministry, may truly and godly serve Thee ; through our Lord and Saviour Jesus Christ. *Amen.*

2nd Coll. for Good Friday.

5.

Lord, I beseech Thee to keep Thy household the Church in continual godliness ; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

Coll. for 22nd Sund. aft. Trinity.

CHAPTER VI.

OF OBEYING—DUTY TOWARDS GOD.

The end of the commandment is Charity (ἀγάπη) out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Tim. i. 5.

Thou shalt love (ἀγαπήσεις) the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

Luke x. 27.

I. What is the third part of the vow you are preparing to confirm?

God's holy will.—How known? (a) Conscience. See Rom. ii. 15. (b) Works of Nature. See Rom. i. 20. (c) Revelation espec. The Ten Commandments. *Decalogue* (δέκα λόγοι). See Exod. xx. 1—17. xxxi. 18. xxxii. 15, 16.

II. Show how the Commandments are closely connected with the Creed, and naturally follow after it.

1. Because belief (πίστις) without obedience is imperfect and dead; χωρὶς τῶν ἔργων νεκρά. James ii. 17—26. See *Article XII*.
2. Because the Commandments are the will of Him, *in Whom I believe*, εἰς ὃν πιστεύω.
3. Because I receive the Commandments and the rest of God's word by tradition from the Church *whom I believe*, ἣ πιστεύω.

4. Because the several Articles of the Creed are not only matter of faith but motives to obedience, *i. e.* they contain *the reasons* why I am bound to love God and keep His Commandments.

III. Show how keeping God's commandments is also closely connected with the first part of your Baptismal Vow, *viz.*, Renunciation or Repentance, and naturally arises out of it.

See Matt. iii. 8. "Bring forth, *therefore*, fruits," &c. Acts xxvi. 20. Comp. above, Chap. I. xxii. 4.

IV. You have said that the Articles of the Creed are also "motives to obedience." Have not we Christians many *more motives to obedience* than the Jews had? And is it not reasonable, therefore, that the Commandments as given to us should be considered as *enlarged* too?

See Heb. viii. 6. Matt. v. 17. "Not to destroy the law, &c., but to *fulfil*." Comp. above, Chap. IV. xv. 2. (a)—"Ye believe in God," (Who brought you out of the land of Egypt, out of the House of bondage,) "believe also in ME" (your Saviour and Sanctifier out of the bondage and corruption of sin). John xiv. 1.

Law (a) Ceremonial; (b) Moral. Both fulfilled by Christ, but in different senses. Explain this.

The *moral Law*, rightly and fully understood, did contain the whole Duty of a *Christian*. Comp. Deut. vi. 5. Levit. xix. 18, with Luke x. 25—28. Matt. xxii. 37, 38.

V. How are the Commandments divided in the Catechism? How many of them fall under each division?

1. Duty towards God. Four Commandments. First Table.
2. Duty towards Neighbour, *i. e.* Man. Six Commandments. Second Table.

Both Tables fulfilled in one word. See 1 Tim. i. 5.

VI. State the three rules by which we may attain to the *full* and enlarged meaning of the Commandments.

1. When any duty is enjoined, the contrary sin is forbidden.
2. When any sin is forbidden, the contrary duty is enjoined.
3. Under general injunctions and prohibitions are to be understood the minor degrees, or occasions of the duty enjoined, or the sin prohibited. See Matt. v. 21—48. 1 John iii. 15.

“Thy commandment is exceeding broad.”

Ps. cxix. 96.

VII. What is the First Commandment, as delivered in the Law, and as *fulfilled* by Jesus Christ?

To *believe in* the true God, the Lord our God (see *Creed*), and Him only. Comp. Art. VII. *Internal Acts of Adoration and Devotion.*

VIII. What are the sins forbidden, and the duties enjoined, by this First Commandment?

(a) Sins forbidden.

Atheism. Ps. xiv. 1.—Polytheism. Rom. i. 23.—Deism. 2 Pet. ii. 1.—Heresy.—Wilful ignorance of God.—Neglect or indifference in propagating the Gospel; &c.—Hypocrisy, or the form of godliness

without the power. 2 Tim. iii. 5.—Duplicity, or serving God *and* Mammon. Matt. vi. 24.

(b) Duties commanded.

1. To acknowledge and believe in no other as God, but the true God; *i.e.* the Lord, our God.
2. To put away all false gods, and to teach others to do the same.
3. To learn to know the true God, “that we may believe in Him” more and more; and to bring others to know Him, and believe in Him. See John xvii. 3. x. 16. Comp. Matt. xxviii. 19.
4. To know and believe in God as He has revealed Himself to us, *i.e.* as ONE BEING, or SUBSTANCE, Almighty, Everlasting, &c. &c., and as THREE PERSONS, Father, Son, and Holy Ghost. See above, Chap. IV.
5. To serve and obey, fear and love God with all my heart, and mind, and soul, and strength, for His own sake. See above, § v. 2. Deut. x. 12, 13. Matt. x. 28. Luke xiv. 26.
6. To seek to glorify God in all things. See 1 Cor. x. 31.

IX. What is the Second Commandment, as delivered in the Law, and *fulfilled* in the Gospel?

To *worship* the Lord OUR GOD, “with holy worship.”—*External* acts of Adoration and Devotion.

X. What are the sins forbidden, and the duties enjoined, by this Second Commandment?

(a) Sins forbidden.

1. Not to worship any image, or likeness, or creature, as or in the place of God. See Rom. i. 22—24. Matt. iv. 10. Dan. iii. (The three Children.)
2. Not to idolize (εἰδωλον) any Creature, *i.e.* not to show respect to any thing, or person, in competition or comparison with God. See Col. iii. 5, 6. “Evil concupiscence and covetousness, which is Idolatry” (εἰδωλολατρεία). Eph. v. 5.

(b) Duties commanded.

1. To worship God, both in private, Matt. vi. 6, and in the Congregation. Heb. x. 25.
2. To worship God, Father, Son, and Holy Ghost, as One Spirit, in spirit and in truth. John iv. 24. With all reverence, and bodily adoration. Ps. xcv. 6.—Examples. Exod. xxxiv. 8. (Moses.) 2 Chron. vi. 13. (Solomon.) Nehem. viii. 6. Acts vii. 60. (St. Stephen.) Acts ix. 40. (St. Peter.) Acts xx. 36. xxi. 5. Eph. iii. 14. (St. Paul.) Matt. xxvi. 39. Luke xxii. 41. (Christ Himself.)

XI. What are the two considerations or sanctions which God has added to enforce this Second Commandment?

1. His jealousy. See Is. xlii. 8.—Examples. Exod. xxxii. 28. (Sons of Levi.) 1 Kings xiii. 34. xv. 25—29. (The House of Jeroboam.) Ibid. xxi. 29. (Son of Ahab.) Comp. Ezek. xviii. 4. 20.
2. His mercy.

XII. What is the Third Commandment, as delivered in the Law, and *fulfilled* in the Gospel?

To hallow God's NAME¹ (*ὄνομα*), *i.e.* every thing by which He is called, or known to us; *e.g.* His Name, His Word; and whatever is more immediately set apart to His honour and service, *e.g.* His House, His Ministers. See Matt. vi. 9. "Hallowed be Thy Name." Comp. below, Chap. VIII. xv. 1.

¹ See Acts i. 15. "The number of the names," *i.e.* Persons. Exod. xxxiv. 5—7. Levit. xxii. 32. Ps. viii. 1. 9. cxi. 9. Acts iv. 12. John xvii. 6. 11, 12. 26. xx. 31. Rom. i. 5, and Comp. above, Chap. I. viii.

XIII. What are the sins forbidden, and the duties enjoined, by this Third Commandment?

(a) Sins forbidden.

1. All vain use of God's name; all profane language, blasphemy. He that cursed or blasphemed God's holy Name stoned to death under the Law. Levit. xxiv. 10—16. 23. (Shelomith's Son.)
2. All Perjury, or false swearing, rash and unlawful oaths¹. Levit. xix. 12. Matt. v. 34—37. James v. 12.

¹ We are not forbidden to swear by the Name of God on lawful and solemn occasions. Deut. vi. 13. Exod. xxii. 11. Ps. lxiii. 11. Heb. vi. 16. Example of St. Paul. Rom. i. 9. 2 Cor. i. 18. Of God Himself. Gen. xxii. 16. Jerem. xlv. 26. Heb. vi. 17.—Comp. Art. XXIX.

(b) Duties commanded.

1. To reverence the Name of God, and His Word; reading it habitually, marking its instructions, receiving its promises with all faith

and thankfulness, &c. &c. See below, Chap. IX. xv.

2. To reverence the House of God. See Levit. xix. 30. Comp. John ii. 13—17. Matt. xxi. 12, 13. First and last act of our Lord's Ministry.

Punishment for irreverence and presumptuous intrusions into Sacred things. Numb. i. 51. See above, Chap. V. viii.

3. To reverence the Ministers of God, *i.e.* the Clergy, as allotted to God (see above, Chap. V. viii.), and ordained of Him to be "over" His people, and to speak and act in His name in holy things, as "Stewards of the mysteries of God" (1 Cor. iv. 1); and as sent to us by Christ, even as Christ was sent by the Father (John xiii. 20. xvii. 18. xx. 21); observing "whatsoever they bid" (Matt. xxiii. 3.); acknowledging their right "to live of the Gospel" (1 Cor. ix. 7—14. Levit. xxvii. 30—33. Matt. x. 10); and "esteeming them very highly in love for their work's sake." See 1 Thess. v. 12, 13. 1 Tim. v. 17. Heb. xiii. 7.
4. To reverence and keep the two holy Sacraments ordained by Christ, as the most precious legacy, and remembrances of Himself, to His Church. See Matt. xxviii. 19, 20. Luke xxii. 19.

XIV. What is the Fourth Commandment, as delivered in the Law, and *fulfilled* in the Gospel?

To keep every day holy unto the Lord, "serving Him truly all the days of my life," but especially

every Sabbath or "Lord's day," as more immediately set apart for the solemn exercise of His worship.—"Remember," because no new Commandment, but an ordinance from the beginning.—"The Sabbath was made for MAN," not for the Jew only. Mark ii. 27.

XV. What change has the Gospel introduced in the observance of this Commandment?

"First day of the week" (Acts xx. 7. 1 Cor. xvi. 2), the day of our Lord's resurrection. "The Lord's Day." Rev. i. 10.—See John xx. 19. 26. (Two first Sundays.) Acts ii. 1. Comp. change of the beginning of the year. Exod. xii. 2.—Explain Col. ii. 16. "Sabbath Days," *i. e.* Jewish Sabbaths, and other Holy-Days.

XVI. On what accounts was the Sabbath to be kept holy by the Jews? And on what further accounts is it to be hallowed by all Christians?

(a) 1. God's finishing the work of Creation. Gen. ii. 3. Exod. xvi. 5. 23. 26. 29, 30. (before the Law.) xx. 10, 11. xxxi. 17. Sabbath, *σάββατον*, *rest*.

2. Release from Egypt. Deut. v. 13—15.

(b) 1. Christ's resurrection. Mark xvi. 2.

2. Descent of the Holy Ghost. Acts ii. 1—4.

XVII. What are the duties enjoined, and the sin forbidden, by this Fourth Commandment?

(a) Duties commanded.

1. To rest from our ordinary occupations, as God rested from the work of creation on the

seventh day. Gen. ii. 2. Heb. iv. 4. And to cause our Dependents, and our Cattle, to rest likewise. See Exod. xxiii. 12.

2. To rise by prayer and holy meditation, from the things of earth, as Christ rose from the dead, on the first day of the week. Luke xxiv. 1.
- 3 To be "all with one accord in one place," for public worship, that we may receive the gifts of the Spirit on the Lord's day. Acts ii. 1.—Under the Law the Sabbath solemnized by double Sacrifices. Numb. xxviii. 9, 10.—Our Lord's example. Luke iv. 16.
4. To perform acts of mercy and charity (Matt. xii. 7. 12. John vii. 23. ix. 14); and especially to make an offering for the poor on this day, according to the ordinance of the Apostles; the same who had authority to change the Sabbath-day from the last to "the first day of the week." See 1 Cor. xvi. 1, 2; and the Offertory in the Communion Service. Comp. the ordinance of the Sabbatical year. Levit. xxv. 1—7, and below, Chap. IX. xi. 4.
5. To "call" this day "a delight" (Is. lviii. 13), and to regard it as a type of the everlasting Sabbath that remaineth for the people of God. See Heb. iv. 9. 11.
6. To rest on every day, so far as to allow time for the daily worship of God. Acts ii. 46. And see below, Chap. VIII. ix.

(b) Sin forbidden.

Sabbath-breaking; punished with death under

the Law. See Exod. xxxi. 14, 15. Numb. xv. 32—36. (Gatherer of Sticks.)

XVIII. Repeat the sum of these four first Commandments, which comprise your duty towards God.

1. Belief in God, and internal Devotion.
2. Worship of God, or external Adoration.
3. Reverence for God in all that bears His Name.
4. Obedience to God, in positive ordinances.

XIX. What further commandment is given you in the Gospel as part of your duty, more especially towards God the Son?

1. To follow His example; see John xvii. 19.—in Humility. John xiii. 12—17. (Washing the Disciples' feet.) Comp. Matt. xi. 29. 2 Cor. x. 1.—In Charity (ἀγάπη). See John xiii. 34, 35. Comp. *ibid.* xv. 12. Eph. v. 2.
2. To preach and propagate His Gospel. See Mark xvi. 15.

XX. And what commandment as part of your duty more especially towards God the Holy Ghost?

To keep my body in purity as being His Temple. See above, Chap. IV. xviii. 4.

XXI. You have said that to “love God with all your heart,” &c., is the fulfilment of these four first Commandments; what is the only true test of your loving Him?

See John xiv. 15. “If ye love me,” &c. Comp. 2 John 6.

DEVOTIONAL APPLICATION OF THE
PRECEDING DOCTRINE.

1.

That it may please Thee to give me an heart to love and dread Thee, and diligently to live after Thy commandments ;

I beseech Thee to hear me, good Lord. Litany.

2.

O God, the strength of all them that put their trust in Thee, mercifully accept my prayers ; and because through the weakness of my mortal nature, I can do no good thing without Thee, grant me the help of Thy grace, that in keeping of Thy commandments I may please Thee, both in will and deed ; through Jesus Christ our Lord. *Amen.*

Coll. for 1st Sunday aft. Trinity.

3.

O Lord, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love ; Keep me, I beseech Thee, under the protection of Thy good Providence, and make me to have a perpetual fear and love of Thy holy Name ; through Jesus Christ our Lord. *Amen.*

Coll. for 2nd Sunday aft. Trinity.

4.

Lord of all power and might, Who art the author and giver of all good things ; Graft in my heart the love of Thy Name, increase in me true religion, nourish me with all goodness, and of Thy great mercy, keep me in the same ; through Jesus Christ our Lord. *Amen.*

Coll. for 7th Sunday aft. Trinity.

5.

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy Name ; through Christ our Lord. *Amen.*

Commun. Serv., The Collect.

6.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give me grace that I may always most thankfully receive that His inestimable benefit, and also daily endeavour myself to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen. Coll. for 2nd Sunday aft. Easter.*

7.

Almighty and everlasting God, Who, of thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that I may both follow the example of His patience, and also be made partaker of His resurrection; through the same Jesus Christ our Lord. *Amen.*

Coll. for Sunday next before Easter.

8.

Read *Directions in Bp. Ken's Manual*, p. 29.

CHAPTER VII.

OF OBEYING—DUTY TOWARDS MAN.

The end of the commandment is Charity (ἀγάπη) out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Tim. i. 5.

Thou shalt love (ἀγαπήσεις) thy neighbour as thyself.

Matt. xxii. 39.

I. WHAT do you chiefly learn by the Second Table, *i. e.* the six last of the Ten Commandments?

II. In what respect does this division of our duty, which succeeds in order, precede in practice?

See 1 John iv. 20, 21. Ibid. 12.

III. What are the two golden rules in which the Bible sums up this division of our duty?

1. To love every man, neighbour or stranger, as myself. See Levit. xix. 18. 34. Matt. xix. 19. Comp. *ibid.* xxii. 39. Rom. xiii. 8, 9. Gal. v. 14. James ii. 8.

2. To do unto all men as I would they should do unto me. See Matt. vii. 12. Comp. Luke vi. 31.

IV. What is the Fifth Commandment, as delivered in the Law, and *fulfilled* in the Gospel?

“To honour all men” with all HUMILITY (1 Pet. ii. 17. v. 5); especially my Parents, and all to whom I

am bound to look up in a domestic, political, or spiritual relation.

Relative Duties—Men not all made equal by God. See 1 Cor. xiv. 27. Deut. xv. 11.—Authority of Superiors, Duty of Inferiors.

V. What are the duties enjoined, and the sins forbidden, by this Fifth Commandment?

(a) Duties commanded.

1. To "love, honour, succour," and obey, in all things not sinful, my natural Parents. See Eph. vi. 1—3. Comp. 1 Tim. v. 4. Col. iii. 20. Levit. xix. 3. Example of Christ (Luke ii. 51), "subject unto them." Comp. John xix. 26, 27.—Cursers and smiters of Parents put to death by the Law (see Exod. xxi. 15. 17. Matt. xv. 4); also stubborn and disobedient sons. See Deut. xxi. 18—21. Comp. *ibid.* xxvii. 16. Read Eccles. iii. 1—16. Prov. xx. 20. xxx. 17.
2. To "honour and obey the Queen," as my political Parent, "and all that are put in authority under her." See 1 Pet. ii. 13—17. Rom. xiii. 1—7. Comp. Mark xii. 17. "Render to Cæsar," &c. Matt. xvii. 27. Tit. iii. 1. Acts xxiii. 5. Also Exod. xxii. 28. Eccles. x. 20. 2 Pet. ii. 10. Jude 8.—Duty of Prayer "for Kings and all that are in authority." See 2 Tim. ii. 1, 2. Comp. below, Chap. VIII. xiv. 1, and *Prayer for Church Militant*.
3. To submit myself to the Church, as my spiritual Parent, observing her orders for Public Prayer, for the keeping of Fasts and

Festivals, &c., and all other her rites and ordinances—and, under her, to all my Governors, Teachers, spiritual Pastors, and Masters. See above, Chap. VI. xv. 5. See Heb. xiii. 17. 1 Thess. v. 12, 13. Comp. Luke x. 16. 2 Thess. iii. 6. See *Tables and Rules for the Feasts and Fasts through the whole year*, prefixed to Prayer Book; *Rubric 2nd, after the Nicene Creed*; and *Canons of the Church of England*, LXXVII.—LXXIX.

4. To “render to all their due” share of honour, as unto fellow-members of one body in Christ (see Rom. xiii. 7), especially “all my betters” in age, station, &c. 1 Pet. v. 5. (Elders.) Comp. Levit. xix. 32. 1 Tim. v. 1—3.

(b) Sins forbidden.

1. All undutifulness, disaffection, rebellion, &c.
2. All pride, vain-glory, and self-conceit. Rom. xii. 3. 16.

VI. What is the promise attached to the observance of this Commandment?

See Eph. vi. 2. Canaan a type of heaven.

VII. What is the Sixth Commandment, as delivered in the Law, and fulfilled in the Gospel?

To live in perfect CHARITY (ἀγάπη) with all men.

VIII. What are the sins forbidden, and the duties enjoined, by this Sixth Commandment?

(a) Sins forbidden.

1. Murder, and all acts akin to it, as of violence, cruelty, striking another, &c.; also suicide. See Luke iii. 14. Gen. iv. 8. (Cain.) 1 John

- iii. 12. Murder punished with death, before the Law (Gen. ix. 6), and under the Law. Levit. xxiv. 17. 21. Comp. *Art. XXXVII.* Homicide, involuntary. Numb. xxxv. 11, 12. Ibid. 25. 28. (Type of Christ's death.)
2. All passion and feelings that tend towards murder, and are in kind murderous, as anger "without a cause" (*ἐκῆ*), hatred, malice, revenge, &c. Murder of the Heart. See Matt. v. 22. 1 John iii. 15. Comp. Eph. iv. 26. Rom. xii. 17. 19. Col. iii. 8. Levit. xix. 18.
3. All hurtful and abusive language, which in kind is murderous of the good name of others, as calling bad names (*Raca*, &c.), insult, ridicule, &c. Murder of the Tongue. See Matt. v. 22. Eph. iv. 31. Comp. Titus iii. 12.—Warning. 2 Kings ii. 23, 24. (Elisha and the children who mocked him.)

(b) Duties commanded.

1. "To follow peace with all men." See Heb. xii. 14. Rom. xii. 18. "Forbearing one another, and forgiving one another," in a spirit of meekness, patience, gentleness. Col. iii. 12, 13. 15. Eph. iv. 32. 1 Thess. v. 14.
2. To love and "do good to all men," even the evil and unjust, and especially to all Christians, as Brethren in the Lord (Gal. vi. 10), though they be my enemies and persecutors. John xv. 12. 1 Pet. iii. 8. Matt. v. 44, 45. Comp. Luke vi. 35. Rom. xii. 20.
3. To pray for all men, even for my enemies and persecutors. See 1 Tim. ii. 1. Matt. v. 44.

Comp. Luke vi. 27. 1 Cor. iv. 12. See below, Chap. VIII. xviii. 1.

4. Not to resist evil. See Matt. v. 39. Comp. Luke vi. 29. 1 Cor. vi. 7.

IX. What is the Seventh Commandment, as delivered in the Law, and *fulfilled* in the Gospel?

To follow after perfect PURITY, in thought, word, and deed.

X. What are the sins forbidden, and the duties enjoined, by this Seventh Commandment?

(a) Sins forbidden.

1. Adultery, and every act akin to it, as fornication, self-pollution, or any other uncleanness, which are all forbidden under the most positive threats of God's judgments. See 1 Thess. iv. 2—8. Eph. v. 3—7. Comp. Col. iii. 5, 6. 1 Cor. vi. 9—18. x. 8. Heb. xiii. 4. Rev. xxi. 8. Prov. v. passim. vi. 20—35. vii. passim. ix. 13—18. Rom. i. passim. Adulterers stoned to death under the Law. See Levit. xx. 10. Comp. John viii. 4, 5.
2. All thoughts, desires, words, gestures, sights, books, &c., that tend towards adultery, and are in their kind adulterous. See Matt. v. 28. Eph. v. 4. Comp. Job xxxi. 1. Rom. vi. 12—23.
3. All intemperance and excess in eating and drinking, as in kind allied to adultery, and tending towards it. See Rom. xiii. 13. 1 Pet. iv. 3.

(b) Duties commanded.

1. To keep my body undefiled and chaste for the Lord, as being a member of Christ (1 Cor. vi.

- 15) and the temple of the Holy Ghost. 1 Cor. vi. 13. 19. iii. 16. See above, Chap. VI. xxiii.
2. To keep my thoughts clean and heart pure, in hope of the promised blessing, "to see God." See Matt. v. 8. Comp. 2 Cor. vii. 1. 1 John iii. 3.
3. To cut off my hand, or pull out my eye and my tongue (*i. e.* to sacrifice all enjoyment of them), rather than allow them to offend, by breaking this Commandment. Matt. v. 30. xviii. 8, 9. Comp. Chap. III. xiii. 1.
4. To use such temperance, watchfulness, and prayer, as may enable me to keep under my body (1 Cor. ix. 27), and assist me to crucify the flesh with the affections and lusts. See Gal. v. 24. Comp. Ezek. xvi. 49. (Sins of Sodom.)

XI. What is the Eighth Commandment, as delivered in the Law, and fulfilled in the Gospel?

To be perfectly HONEST, just¹ (δικαιοῦς), and bountiful.

¹ See Matt. i. 19, and Hammond's Note. 1 John i. 9. Ps. cxii. 9. Wisd. of Sol. xii. 19.

XII. What are the sins forbidden, and the duties enjoined, by this Eighth Commandment?

(a) Sins forbidden.

1. All stealing or theft, especially sacrilege, which is robbing God. See Levit. xix. 13. 1 Cor. vi. 10. Mal. iii. 8—12.

2. All acts and practices that are akin to stealing, as extortion, fraud, cheating, or other dishonest dealing (Prov. xi. 1. 1 Thess. iv. 6), running into debt, taking praise or honour to myself which does not belong to me, prying into other persons' secrets, &c. See 1 Pet. iv. 15. Comp. Levit. xix. 35, 36. xxv. 14. And above, Chap. III. vii. 1.
3. All habits and inclinations that tend to stealing, or other dishonesty, as idleness, waste of time, unprofitableness in my calling, undue dependence upon others, &c. See Matt. xxv. 9. (The foolish Virgins.)

(b) Duties enjoined.

1. To learn and labour to maintain myself honestly and creditably in that station of life in which God has placed me. See Eph. iv. 28. Comp. 1 Thess. iv. 11, 12. 2 Thess. iii. 8—13.
2. "To be ready to distribute, willing to communicate." See Levit. xix. 9. 10. 1 Tim. vi. 17—19. Comp. Heb. xiii. 16. Gal. vi. 10. Duty, motive, measure, and reward of Almsgiving. 1 John iii. 17. Heb. xiii. 16. Matt. xxv. 31—46. Mark xii. 41—44. (Widow's Mite.) 2 Cor. viii. 12. ix. passim. See *Art.* XXXVIII. Above, Chap. V. x. 1, and below, Chap. IX. xviii. 1.
3. To restore what has been taken unjustly. See Luke xix. 8. (Zacchæus.)

XIII. What is the Ninth Commandment, as delivered in the Law, and fulfilled in the Gospel?

To speak with all TRUTH and equity. God “a God of Truth.” Deut. xxxii. 4. Jesus Christ “the Truth.” John xiv. 6. The Holy Ghost “the Spirit of Truth.” John xvi. 13. The Devil the first “Liar, and the Father of it.” John viii. 44. See above, Chap. III. vi. 2.

XIV. What are the sins forbidden, and the duties enjoined, by this Ninth Commandment ?

(a) Sins forbidden.

1. Bearing witness, or speaking evil of another falsely. See Exod. xxiii. 1. Punishment of a false witness under the Law. Deut. xix. 16—21.
2. All speaking evil of others, which tends to false witness, as slander, backbiting, rash and unkind judgment, spreading evil reports, &c. See Levit. xix. 16. 1 Pet. ii. 1. Comp. Tit. iii. 2. Eph. iv. 31. James iv. 11, 12. v. 9. Ps. ci. 6. Matt. vii. 1—5. Rom. xiv. 10. 1 Cor. iv. 5.
3. All falsehood, equivocation, &c. See Levit. xix. 11. Prov. xii. 22. Comp. Col. iii. 9. 1 Pet. iii. 10. Rev. xxi. 8—Warnings. 2 Kings v. 25. 27. (Gehazi.) Acts v. 1—10. (Ananias and Sapphira.)

(b) Duties enjoined.

1. To speak the truth boldly, at whatever risk. See Eph. iv. 25.
2. To speak charitably of all men. See 1 Cor. xiii. 6, 7.

3. To govern my tongue. See James i. 26. iii. passim. Comp. Ps. xxxiv. 12, 13. Matt. xii. 36. (Idle words.) 2 Tim. ii. 16.

XV. What is the Tenth Commandment, as delivered in the Law, and fulfilled in the Gospel?

To be CONTENT with my portion in this life, looking forward to a better and more perfect state in the life to come.

XVI. What are the sins forbidden, and the duties enjoined, by this Tenth Commandment?

(a) Sins forbidden.

1. All coveting (*ἐπιθυμεῖν*) what is another's. See Luke xii. 15. Comp. 1 Cor. vi. 10. x. 6. Eph. v. 5. Col. iii. 5.—Examples. Gen. iii. 6. (Eve.) Josh. vii. 21. (Achan.) 2 Sam. xi. 2. (David.) 1 Kings xxi. (Ahab.) 2 Kings v. 20. (Gehazi.) Matt. xxvi. 15. (Judas.)
2. All envy at the prosperity of others. See James iii. 14. 16. "A work of the flesh." Gal. v. 21.

(b) Duties commanded.

1. To be content with what God shall give me. See Heb. xiii. 5. Comp. 1 Tim. vi. 6—10. Dangers and responsibilities of superior wealth. James v. 1—5. Matt. xix. 20—24. Punishment for discontent. See Numb. xi. 3. ("Taberah," *i. e.* a burning.) Ibid. 34. ("Kibroth-hattaavah," *i. e.* the graves of lust.) Also Numb. xiv. 26—39. (Spies of the Land of Promise.)
2. To be "careful for nothing" (*μέριμνα*). See Phil. iv. 6. Comp. 1 Cor. vii. 32. Matt. vi. 25.

- Luke xii. 22. Casting all my care upon God.
 1 Pet. v. 7. Ps. lv. 23. Prov. xvi. 3.
3. "To learn and labour truly to get my own living." See 1 Thess. iv. 11. Comp. 2 Thess. iii. 11, 12. Acts xx. 35.
4. To be thankful to God for all His gifts. See Col. iii. 15. Grace at meals. John vi. 11. 23. Matt. xv. 36. Acts xxvii. 35. 1 Tim. iv. 4—6. Rom. xiv. 6. See below, Chap. VIII. xix.
5. To "seek those things which are above." See Col. iii. 1, 2. "Coveting earnestly the best," *i. e.* spiritual, "gifts" (1 Cor. xii. 31. Matt. vi. 20. John. vi. 27), and confessing that we are "strangers and pilgrims on the earth." Heb. xi. 13. 1 Pet. ii. 11. Heb. xiii. 14. Comp. Levit. xxv. 23.
6. To keep my heart with all diligence, as being open to the sight of God. See Prov. xv. 3. And above, Chap. IV. xi. 1. And because "out of it are the issues of life." See Prov. iv. 23. Mark vii. 21.

XVII. Repeat the sum of these Six latter Commandments, which contain your duty towards your Neighbour.

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|--------------|------------------|
| 5. Humility. | 8. Justice. |
| 6. Charity. | 9. Truth. |
| 7. Purity. | 10. Contentment. |

XVIII. What is the response to be repeated after each Commandment in the Communion Service; and how is it to be understood, as explained in the preceding rubric?

XIX. Have all men occasion to make this response ?

See Rom. iii. 20. 23. James iii. 2. ("in many things," &c.) Prov. xxiv. 16. Comp. *Lord's Prayer*, "Forgive us our trespasses," and *Coll. for Fourth Sund. aft. Epiph.* 1 John i. 8.—Sins of infirmity. See below, Chap. VIII. ii.

XX. On what ground do you hope and trust that God will have mercy for your transgression of His Commandments, if you ask him faithfully and penitently ?

Perpetual efficacy of the new, *i. e.* Baptismal Covenant in Christ's blood—a covenant of Repentance and Faith. See above, Chap. I. xiv. Comp. Rom. iii. 21, 22. 24—26. John xiii. 10. Heb. viii. 10—12. x. 10—22. 38, 39. Acts v. 31.

XXI. But supposing you do not truly repent and stedfastly believe the promises of God ?

See Numb. xiv. 18. Ps. ix. 17. xi. 7. Comp. Heb. ii. 1—4. The precious corner-stone (see Chap. V. vi. 2) becomes a stone of stumbling. See 1 Pet. ii. 8. Matt. xxi. 44. Luke ii. 34. Comp. *Curses in Commination Office*, and the *Exhortation*.

XXII. For what reasons do you ask God to incline your heart to keep His Commandments, and to write them all in your heart ?

1. Because it is His will that I should keep them, and I have promised to love and obey Him.
2. Because "in keeping of them there is great reward." See Ps. xix. 11. cxv. 13. Heb. x. 36.

See Second and Fifth Commandments. Comp. below, Chap. IX. xxi.

3. Because in disobeying them there is certain and most grievous punishment. See Ps. lxxxix. 31, 32. Rom. ii. 8, 9.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

Almighty God, Who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

Coll. for St. Andrew's Day.

2.

O Almighty Lord, and everlasting God, vouchsafe, I beseech Thee, to direct, sanctify, and govern, both my heart and body, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection both here and ever, I may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Confirmation, 3rd Collect.

3.

O God, Who declarest Thy almighty power most chiefly in showing mercy and pity; Mercifully grant unto me such a measure of Thy grace, that I, running the way of Thy commandments, may obtain Thy gracious promises, and be made a partaker of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Coll. for 11th Sunday after Trinity.

4.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy servant, that he may

love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, my heart may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Coll. for 4th Sunday after Easter.

5.

O Lord, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee: Grant this for Thine only Son Jesus Christ's sake. *Amen.*

Coll. for Quinquagesima.

6.

Lord, have mercy upon me, and write all these Thy laws in my heart, I beseech Thee.

Communion.

Read *Meditation in Bp. Ken's Manual*, pp. 10—13, and see *Hooker*, Sermon II. § 7. Vol. iii. p. 492.

CHAPTER VIII.

MEANS OF GRACE CONTINUAL—PRAYER.

They that wait upon the Lord shall renew their strength.

Is. xii. 31.

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.—Heb. iv. 16.

I. The object in Confirmation being twofold, and your part, *i. e.* the confirming your Baptismal vow, having been now explained, what is the part that remains to be considered?

See above, Chap. II. xii.

II. What need have you to be confirmed by God, if you yourself are sincerely resolved to perform what you have undertaken?

Insufficiency of man, unaided by God's grace. See 2 Cor. iii. 5. Comp. John xv. 5. vi. 44. Jer. x. 23. Phil. ii. 13. 1 Cor. xv. 10. James i. 17. Prov. iii. 5, 6. Numb. xiv. 40—45. (Israel and the Amalekites.) Remanent infection of corrupt nature. See Rom. vii. 18—25. Comp. *Art.* IX. (*φρόνημα σαρκός*), and above, Chap. VII. xxv. "*By God's help*, so I will." *Catech.* "My good child, know this," &c. *Ibid.* "Our help is in the name of the Lord." *Confirm.* Also *Pref. Ibid.* *Coll. for Second Sund. in Lent*, and *Art.* X.

III. What reasons have you to trust that God will “most surely keep and perform” His part in Confirmation; and that, not only in the rite itself, but ever after, according as you continue to perform your part truly and faithfully, He also will continue to confirm you more and more?

1. His PROMISES, general and particular, to that effect.

(a) *General Promises.* See especially 1 Cor. i. 8, 9. x. 13. Phil. i. 6. Comp. 2 Cor. i. 22. (“Earnest of the Spirit.”) Mark iv. 24, 25. (“He that hath,” &c.) James iv. 8. Ps. xci. passim. Jer. xxix. 13. 2 Chron. xv. 2. Is. lviii. 6—14.

(b) *Particular Promises.*

On Renouncing *the Devil.* See James iv. 7. Comp. 2 Thess. iii. 3.

(*τοῦ πονηροῦ.*) 1 John v. 18.

the World. See Gal. i. 4.

the Flesh. See Gal. v. 16.

On Believing. See Acts xvi. 31. Comp. 1 John ii. 23, 24.

On Obeying. See Acts v. 32. Matt. xxv. 31—40.

2. His ORDINANCES to that end.

IV. What assurance have you that “God’s help” will be all-sufficient for your need?

See 2 Cor. xii. 9. Phil. iv. 13. 2 Pet. ii. 9. Comp. 1 John iv. 4. Rom. xvi. 25. Heb. ii. 18. (Christ tempted, yet without sin.) 1 Cor. x. 13.

V. Besides the especial ordinance of Confirmation (already considered), what are the ordinances which God has appointed to be the continual and constant means of confirming, *i. e.* of conveying strength and grace to His people?

1. Prayer, public and private.
2. Holy Communion.
3. Reading and hearing the written Word of God.
4. Hearing the preaching of God's Ministers.

VI. Show that these several ordinances have been appointed by God as means for conveying His grace, and, therefore, are "generally necessary" to be used by all who desire to receive the same. And first, show this of PRAYER.

See Matt. vii. 7—11. ("good things.") Luke xi. 13. ("The Holy Spirit.") James i. 5. ("wisdom.") Matt. xxi. 22. ("all things whatsoever ye shall ask.") 1 John iii. 22. Comp. Ps. cxxxviii. 3. Is. lxxv. 24. Rom. x. 12, 13. (Salvation.) Matt. xxvi. 41. (against temptation.)

VII. Mention some Examples of grace given in answer to prayer, which are recorded in the Bible.

1. Ishmael, in the wilderness of Beer-sheba. Gen. xxi. 17.
2. Abraham's Servant, in Mesopotamia. Gen. xxiv. 12—27.
3. Isaac, for children by Rebekah. Gen. xxv. 21.
4. Moses, for the children of Israel. Exod. xxxii. 14. Numb. xiv. 20. Comp. Ps. xcix. 6.

5. Elijah, against rain. 1 Kings xvi. 1.—For rain, 1 Kings xviii. 42. 45. Comp. James v. 14—18.
6. Hezekiah, against Sennacherib. 2 Kings xix. 20. Is. xxxvii. 21—38. For longer life. 2 Kings xx. 5. Is. xxxviii. 1—5.
7. Josiah, respite for Jerusalem. 2 Kings xxii. 19.
8. Zacharias, in the Temple. Luke i. 13.
9. Cornelius—first Heathen Convert. Acts x. 4. 31.
10. The Church, for St. Peter in prison. Acts xii. 5—12.

Comp. 2 Cor. xii. 8, 9. St. Paul's "thorn in the flesh."

VIII. What is required of all who desire to use Prayer, and the other ordinances of God, as a means of grace?

1. Repentance. See the *Daily Absolution*.
2. Faith. See Matt. xxi. 22. Mark xi. 24. Comp. James i. 6. Also above, Chap. I. ii., and below, Chap. IX. iii.

IX. What further rules have been given and prescribed by God to teach us *how*, *when*, and *where* to pray?

How:—1. Without ostentation. Matt. vi. 5, 6.

2. Without "vain repetitions," (*Barrologia*.) Matt. vi. 7, 8. Comp. 1 Kings xviii. 26. 29. Acts xix. 28, with Matt. xxvi. 44.

3. In spirit and truth. John iv. 24.

4. In all reverence and humility of body and soul. Heb. xii. 28. v. 7. See above, Chap. VI. x. (b) 2.
5. "According to the will of God," *i. e.* in a temper of obedience and love, and asking for nothing but what is in accordance with His will. 1 John v. 14, 15. 1 Tim. ii. 8. ("Holy hands—without wrath.") James iv. 3. Forgiveness. Mark xi. 25, 26. Matt. vi. 14.
6. In the name of Jesus Christ. See John xiv. 6. 13, 14. Comp. *ibid.* xv. 16 xvi. 23, 24. Eph. v. 20. ii. 18.
7. "Without fainting," *i. e.* with fervency, perseverance, and importunity. Luke xi. 5—8. (Friend at midnight.) xviii. 1—8. (Parable of unjust Judge.) Rom. xii. 12. Matt. xv. 22—28. (Woman of Canaan.)

When:—1. In heart, at all times. Eph. vi. 18. 1 Thess. v. 17.—"without ceasing." Acts x. 2. (Cornelius.)

2. By mouth, daily. See *Lord's Prayer*. Comp. Ps. lxxii. 15. cxliv. 2.—Twice a day, *i. e.* morning and evening. See *Prayer Book*. Comp. Exod. xxix. 38, 39. Numb. xxviii. 3—8. Continual burnt offering, morning and evening.—Three times a day, *i. e.* morning, noon, and evening. See Ps. lv. 18. Dan. vi. 10.—Five times a day, *i. e.* (1.) *Morning*. (2.) *Third hour*. Christ before

Pilate. Mark xv. 25. Descent of the Holy Ghost. Acts ii. 15. (3.) *Sixth hour*. Christ crucified. Luke xxiii. 33, 34. St. Peter. Acts x. 9. Cornelius. Ibid. x. 3, 4. 30. (4.) *Ninth hour*. Christ died. Mark xv. 34. St. Peter and St. John. Acts iii. 1. (5.) *Evening*.—Canonical hours; practice of Primitive Church. Comp. *Bp. Cosin's Devotions*.—Seven times a day. See Ps. cxix. 164. (1.) *Matins* or *Lauds*. (2.) *Prime*, i. e. *hora prima*. (3.) *Third hour*. (4.) *Sixth hour*. (5.) *Ninth hour*. (6.) *Vespers*. (7.) *Compline*, *completorium*. Comp. *Bp. Ken's Prose Works*, p. 130¹.

¹ Our Daily Service is made up, in the Morning, of *Matins* or *Lauds*, and *Prime*; in the Evening, of *Vespers* and *Compline*; omitting the Midday Services of the three Hours, *Terce*, *Sext*, and *None*, but containing, in their stead, many valuable additions of its own.

- Where:—1. In every place. 1 Tim. ii. 8. Luke v. 16. Wilderness. vi. 12. Mountain. Acts xxi. 5. The Sea-shore.
 2. In the closet. Matt. vi. 6.
 3. In the Church. Acts iii. 1. Ps. xxii. 35. cxi. 1.

X. What authority have we for using a set form of words when we pray?

1. The teaching of God Himself in the Old Testament. See Numb. vi. 22—27. (Form of Blessing.) Comp. *ibid.* x. 35, 36. Deut. xxi. 7, 8. xxvi. 1—10. 2 Chron. xxix. 30. Use of the Psalms in the Temple worship.

2. The teaching of Christ. Luke xi. 2. "When ye pray, say," &c. The Lord's Prayer; which is also a model for other forms. See Matt. vi. 9. "After this manner," &c.

XI. What other good reasons are there for using set forms of Prayer, especially in public worship?

1. That we may know beforehand what is to be prayed for, and so may be ready to "glorify God with *one mind and one mouth*." Rom. xv. 6.
2. That we may have the comfort and security of the Church's teaching, lest of ourselves we should utter any thing unbecoming or profane, in addressing Almighty God.

XII. Rehearse the Lord's Prayer; and distinguish the several parts of which it consists.

1. The Address, or Invocation.
2. The Petitions.
3. The Doxology (δόξα, λέγω).

See Matt. vi. 8—13. Luke xi. 1—4 omits Doxology.

XIII. What do you learn from the Address, or Invocation?

1. "Our." To think of others, no less than of myself, when I pray. Comp. *Creed*, "I believe." See below, § xviii. 1.
2. "Father." To "come boldly to the throne of grace" (Heb. iv. 16), approaching Almighty God in prayer, as a son does a father, with love and reverence, trust and confidence. See Gal. iv. 5, 6. Luke xi. 13. xv. 18. (The Pro-

digal Son.) But also Mal. i. 6. Heb. xii. 9.—God our Father by Creation and Adoption. See above, Chap. IV. xii.—Hence His *will* to help us.—Consequent duty of Unity and Love. One Father, one Family.

3. "In heaven." To pray with awe and "godly fear," remembering that, "as the Heavens are higher than the earth, so are God's ways," &c. Is. lv. 9. Heaven is the "throne" of grace. See Is. lxvi. 1. Ps. xi. 4. And the especial place of glory (Matt. xviii. 10), where Christ intercedes for us. Heb. ix. 24.—God's *power* to help us.

Caution in using the Lord's Prayer. See 1 Pet. i. 17.

XIV. How may we divide the Petitions contained in this Prayer?

1. God's Glory. Three first Petitions. See Matt. vi. 33.
2. My own and all men's wants. Four last Petitions.

XV. What are the petitions which relate more especially to God's glory?

1. *Hallowed be Thy NAME*, *i. e.* that I and all men may know, and confess, and "worship" Him as we ought to do, with our lips, and in our hearts. See 1 Pet. iii. 15. Numb. xx. 12. Reverence God at all times, especially when we address Him in prayer; and not only God Himself, but all that is called by His Name. Comp. Three first Commandments. See above, Chap. VI. xii.

2. *Thy kingdom come*; *i. e.* that I and all men may “serve Him” as we ought to do, as faithful subjects and servants; (a) in acknowledging and submitting to His *Kingdom of Creation and Providence*. See Ps. xcix. 1. lxxviii. 1. (b) In maintaining and extending His *Kingdom of Grace* here, which is the Visible Church (Matt. iii. 2. Col. i. 13), so as to be made fit to be (c) admitted hereafter into His everlasting *Kingdom of Glory*. Comp. Fourth Commandment; and *Bur. Serv.* ad fin. “That it may please Thee shortly to accomplish the number of Thine elect, and to hasten *Thy kingdom*.”
3. *Thy will be done*, &c., *i. e.* that I and all men may “obey Him” as we ought to do, and as the Holy Angels do, constantly and cheerfully. See Ps. ciii. 20. *Coll. for St. Michael's Day*. Comp. Six last Commandments.

XVI. Mention some of the Ministrations of the Holy Angels which we read of in the Bible.

1. GABRIEL—Teaching, to Daniel. Dan. viii. 16. ix. 21, 22.
2. The same—Glad tidings, *i. e.* the Gospel, to Zacharias. Luke i. 11—19.
3. The same—Annunciation, to Virgin Mary. Luke i. 26—38.
4. MICHAEL—Comfort, and instruction, to Daniel. Dan. x. 13. 21. xii. 1.
5. The same—Rescue from the Enemy. Jude 9.
6. The same—Fight against the Enemy. Rev. xii. 7.

7. An Angel—Release from Prison of the Apostles. Acts v. 17—20. Of St. Peter. Acts xii. 5—11.
8. The same—Punishment of Herod. Acts xii. 23.
9. The same—Comfort and encouragement to St. Paul. Acts xxvii. 23.
10. The Angels—Lazarus carried by them into Abraham's bosom. Luke xvi. 22.

XVII. What are the petitions that relate more especially to your own and all men's wants?

1. *Give us this day our daily bread, i. e.* "all things *needful*" both for our souls and bodies.—No "thought for the morrow." See Matt. vi. 34. Comp. Manna for the day. Exod. xvi. 4, "bread." — No superfluities, τὸν ἐπιούσιον. Matt. vi. 11. 1 Tim. vi. 8.—*Our own* bread, honestly obtained. See Prov. xxx. 8, 9.—Bread of the soul, God's word. See Jer. iii. 15. xv. 16. Amos viii. 11. The true Manna, Daily Communion. John vi. 27. 33.
2. *Forgive us our trespasses, &c., i. e.* "Be merciful unto us, and forgive us our sins," or "debts," *i. e.* punishment due to us, who are all sinners *daily*, from Thee, *as (for, Luke) we forgive our debtors.* See Matt. vi. 14, 15. xviii. 21—35. (Parable of the unmerciful servant, 10,000 talents, 100 pence.) "Sins, negligences, and ignorances." *Litany.*—Comfort and assurance from this petition of "the forgiveness of sins."—For other necessary qualifications for our forgiveness by God, see above, Chap. V. xi. 3.

3. *Lead us not into temptation, i. e.* "Save and defend us in all dangers ghostly" (*i. e.* spiritual) "and bodily." *Comp. Coll. for 4th Sunday after Epiph.* "Grant to us such strength and protection as may support us in all dangers and carry us through all temptations." Also *Coll. for 2nd Sunday in Lent.*

Temptation twofold; (*a*) from Satan, the World, or the Flesh. Allurements to sin. Gen. iii. (Eve.) 1 Chron. xxi. 1. (David.) Matt. iv. 1—11. Heb. ii. 18. (Christ's temptation.) Luke xxii. 31. (St. Peter.) 2 Cor. xii. 7—9. (St. Paul.) James i. 13—15. Matt. xxvi. 41. "Watch and pray," &c. (*b*) From God, afflictions and troubles, for probation. See James i. 2. 12. Comp. 1 Pet. i. 6, 7. 2 Pet. ii. 9. 1 Cor. x. 13. Gen. xxii. 1. (Abraham.) 2 Chron. xxxii. 31. (Hezekiah.)

4. *Deliver us from evil, or the Evil one* (ροῦ Πονηροῦ), *i. e.* "Keep us from all sin and wickedness, from our Ghostly Enemy" (John xvii. 15), from the evil world (Gal. i. 4), from the evil of our own hearts (Heb. iii. 12), "and from everlasting death," the punishment of evil or sin. See above, Chap. III. iv.

XVIII. What are we to learn from these Petitions being put in the plural number?

- (*a*) Duty of Intercession. See Rom. xv. 30. 1 Tim. ii. 1—4. Comp. James iv. 16. Eph. vi. 18. 1 Sam. xii. 23. 1 John v. 16. Ps. cxxii. 6. See *Prayer for Ch. Mil.*, and above, Chap. VII. vii. 6.

Examples of successful intercession. See Gen. xix. 21. (Lot for Zoar.) xx. 17. (Abraham for Abimelech.) Exod. xxxii. 11—14. (Moses for the Israelites.) Numb. xii. 13. xiv. 29. (for Miriam.)

- (b) Duty of doing all we can in other ways for the good both of the bodies and souls of all men. See Ezek. xviii. 7. Rom. xv. 2.

XIX. What is the meaning of the doxology which, in St. Matthew, is added to the prayer? and what duty does it teach us?

(a) It contains the grounds of our hope and confidence in making these petitions to God; who is our Supreme and rightful *King*; who alone has *power* to supply our wants, and forgive our sins; and to whose *glory* it appertains that we obtain from Him what we ask.

(b) Duty of Praise and Thanksgiving, joined with Prayer, for self and all men. See 1 Thess. v. 18. Comp. Phil. iv. 6. 1 Tim. ii. 1. Heb. xiii. 15. "By Him," *i. e.* "through Jesus Christ." Rom. xvi. 27. *Morn. Prayer, Benedicite.* See above, Chap. VII. xvi. (b) 4, and *Bp. Ken's Manual*, pp. 95—99.

XX. How does the Catechism explain the word *Amen*? Has it always this meaning?

(a) In Prayers and Thanksgivings. See 1 Cor. xiv. 16, τὸ Ἀμήν. Comp. Rev. xxii. 20. Ps. cvi. 46. lxxxix. 50.

(b) In Creeds and Communion. See 2 Cor. i. 20. Comp. Rev. iii. 14. John iii. 3. 5. Deut. xxvii. 15.

XXI. In what respects is Public, or Common Prayer holier, and more effectual as a means of grace, than private?

1. Because performed in God's House, "the House of Prayer" ("Holy ground." Exod. iii. 5), in the presence of the Holy Angels. 1 Cor. xi. 10.
2. Because offered up by God's Minister. Sacerdotal Benediction and Intercession. See Gen. xx. 7. Comp. Numb. vi. 23. xvi. 46—48. (Aaron staying the plague.) See *Theoph. Anglic.* Pt. i. Chap. XV. and XVI.
3. Because it has an additional promise. See Matt. xviii. 19, 20. Observe *συμφωνήσωσιν*.

XXII. Of how many parts does our Public Daily Worship, as ordered in the "Book of Common Prayer," consist?

See *Exhortation*.

1. Confession of Sins, and Absolution or Remission of Sins.—Introductory.
2. Thanksgiving and Praise. Lord's Prayer, Versicles, Gloria Patri, Venite, Psalms, Hymns or Canticles, and Creed.
3. Hearing God's Word. Lessons.
4. Prayer, for necessities of soul and body. Lord's Prayer. Versicles, Collects, and other Prayers.
5. "General Thanksgiving," supplementary. Added A.D. 1661.

XXIII. What are the rules which the Church has ordered to be observed by "the people," *i. e.* by all her members not officiating, in Public Prayer?

1. To say the Confession after the Minister with a humble voice, kneeling. See *Exhortation, Rubric before Confession* (in Morning and Evening Prayer, and in the Communion), and *Canon XVIII*. See below, Append. Chap. VI.
2. To answer *Amen* at the end of the Absolution and of all the prayers. See *Rubric after Absolution* and *Canon XVIII*.
3. To repeat the Lord's Prayer audibly with the Minister (all kneeling), "wheresoever it is used in Divine Service." See *Rubric before the Lord's Prayer* (twice in Morning and Evening Prayer, in the Litany, and in the Post-Communion), and *Canon XVIII*.
4. To perform the parts assigned to them (the people) throughout the Service in the several "Answers" or Responses. See *Canon XVIII*.
5. To sing or say the Creeds jointly with the Minister, all standing. See *Rubric before the Apostles' Creed, the Creed of St. Athanasius*, and *Canon XVIII*.
6. "Reverence and attention to be used within the Church in time of Divine Service," including orders for kneeling, &c. See *Canon XVIII*.

XXIV. Why are you bound to observe these rules?

1. Because they are the ordinances of the Church, and particularly of that Branch of the Church which is planted in this country, and to which I more immediately belong. See *Art. XXIV*. and *XXXIV*.
2. Because it is commanded in God's word, that we should, not only with "one mind," but

also "with one mouth, glorify God." See Rom. xv. 6.

3. Because the Service in the Church is a Liturgy, or *public work* (λειτουργία; λειτός, *popularis, publicus*, and ἔργον, *opus, officium*. Acts xiii. 2), in which the People no less than the Priest are required to perform their part.
4. Because the observance of these rules is necessary to express our assent and consent to Creeds and Thanksgivings, and in Prayers our desire to participate in what is prayed for.
5. Because it tends also to engage and fix our attention; and so to preserve us from the sin of wandering and worldly thoughts, and to promote and quicken our spiritual devotion, without which no prayers can be effectual.
6. Because these observances help to promote mutual feelings of unity and godly love, and are themselves a symbol and a part of Christian communion. See Heb. x. 25.
7. *Because they are the ordinances of Man in the Lord, i. e. of our lawful Rulers* (1 Pet. ii. 13), *and being in the Prayer Book, form part of the law of the land* (England and Ireland).

XXV. Why, after Confirmation, shall you be still further bound to observe these rules?

1. Because I shall then have become a member of the Congregation by my own act.
2. Because the Congregation will then have joined in supplications to God for me, as one of themselves, according to my own open confession.

DEVOTIONAL APPLICATION OF THE PRECEDING DOCTRINE.

1.

O God, forasmuch as without Thee we are not able to please Thee ; Mercifully grant, that Thy Holy Spirit may in all things direct and rule my heart ; through Jesus Christ our Lord. *Amen.*

Coll. for 19th Sunday aft. Trinity.

Comp. Coll. for 1st Sund. aft. Trin. See above, p. 69.

2.

Lord, I pray Thee, that Thy grace may always prevent and follow me, and make me continually to be given to all good works ; through Jesus Christ our Lord. *Amen.*

Coll. for 17th Sunday aft. Trinity.

3.

O Lord, I beseech Thee mercifully to hear me ; and grant that I, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities ; through Jesus Christ our Lord. *Amen.*

Coll. for 3rd Sunday aft. Trinity.

4.

O God, our refuge and strength, Who art the author of all godliness ; Be ready, I beseech Thee, to hear the devout prayers of Thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. *Amen.*

Coll. for 23rd Sunday aft. Trinity.

5.

Grant to me, Lord, I beseech Thee, the spirit to think and do always such things as be rightful ; that I, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will ; through Jesus Christ our Lord. *Amen.*

Coll. for 9th Sunday aft. Trinity.

See also *Collects at the end of Communion Service*, Append. Chap. IV.

6.

Read Directions in *Bp. Ken's Manual*, p. 14.

CHAPTER IX.

MEANS OF GRACE CONTINUAL—HOLY COMMUNION.

*Thy God hath sent forth strength for Thee : stablish the thing,
O God, that Thou hast wrought in us.* Ps. lxxviii. 28.

*Hail Sacred Feast, which Jesus makes
Rich Banquet of His flesh and blood ;
Thrice happy he who here partakes
That sacred stream, that heavenly food.
Hymn 1. for Holy Communion.*

¶ Read over the Communion Service. See Appendix, Chap. IV.

I. What is the second ordinance appointed, on God's part, as a *continual* means of grace, *i.e.* to confirm and assist you in performing the promises made on your part ?

Sacrament of the Lord's Supper, or Holy Communion. See above, Chap. I. xviii.

II. Why is this ordinance called the Lord's Supper ?

See Matt. xxvi. 17—28. Comp. Mark xiv. 16—24. Luke xxii. 13—20. 1 Cor. xi. 23—26. The deliverance of Israel out of Egypt, a type of the deliverance of God's people from the power of Satan. The feast of the Passover, appointed to commemorate the one deliverance ; the Lord's Supper, to commemorate the other.

III. Why is this ordinance also called Communion?

1. Because it is the means by which Christ *communicates* Himself to us, and unites us to Himself. See John vi. 56. 1 Cor. x. 16. Comp. *ibid.* xi. 29. Rev. iii. 20.
2. Because we partake of it not singly, but in *common* with others, so as to be united one with another as well as with Christ. See 1 Cor. x. 17 (*κοινωνία*). Comp. Chap. V. x.

IV. Why is it called *holy* Communion?

1. Because it is a Sacrament. See Chap. I. xvii.
2. Because in it the *most holy Body and Blood of Christ* are “taken and received by the faithful;” so that they “spiritually eat the flesh of Christ and drink His blood.” *Exhort. at Commun.* See also *Second Prayer in Post-Commun.* and *Art. XXVIII.*
3. Because it is the great support and means of holiness to all who receive it worthily. See John xv. 5.

V. By what other names is this ordinance sometimes called?

1. Breaking of Bread. See Luke xxiv. 34, 35. Comp. Acts ii. 42. 46. xx. 7. 11.
2. Eucharist (*Εὐχαριστία*). See below, § viii. 4.
3. *Unbloody Sacrifice*.—Commemorating and representing the one great and only meritorious Sacrifice (Is. liii. 10) as the *bloody* sacrifices of the Law foreshowed and typified it¹. See

Mal. i. 11. "A pure offering." Heb. xiii. 10.
And *Theoph. Anglic.* Part II. Chap. VI. p. 215.

¹ "By the same rules that the Jews' Passover was, by the same may our Eucharist be termed a *Sacrifice*. In rigour of speech neither of them; for (to speak after the exact manner of Divinity) there is but one only Sacrifice, *veri nominis*, properly so called, that is CHRIST'S DEATH; and that Sacrifice but once actually performed, at His Death; but ever before represented in *figure* from the beginning, and ever since repeated in *memory* to the world's end. That only *absolute*; all else *relative* to it, *representative* of it, *operative* by it. The Lamb but once *actually* slain, 'in the fulness of time,' but *virtually* was from the beginning, is, and shall be to the end of the world. That the centre in which their lines and ours, their *Types* and our *Antitypes* do meet. Hence it is that what names theirs carried, ours do the like, and the Fathers make no scruple at it, no more need we." *Bp. Andrews' Serm. VII. of Resurrection.* "Many among us fancy only a *Sacrament* in this action, and look strange at the mention of a *Sacrifice*; whereas we not only use it as a *Nourishment Spiritual* (as *that* it is too), but as a means also to renew a *Covenant* with God, by virtue of *that Sacrifice*, as the Psalmist speaketh, Ps. l. 5. So our Saviour Christ, in the Institution, telleth us, Luke xxii. 20; and the Apostle, Heb. xiii. 10. And the old writers use no less the word *Sacrifice* than *Sacrament*, *Altar* than *Table*, *offer* than *eat*, but both indifferently, to show there is both." *Bp. Andrews' Serm. of Worshipping Imaginations.* See also *Bp. Jolly on the Eucharist*, Pref. p. x. *Mede's Christian Sacrifice*, Chap. VII. Works, p. 369. *Hickes' Christian Priesthood*, Pref. p. xxvii. seqq. *Nelson's Duty of Frequenting the Christian Sacrifice*, p. 23; and *Life of Bp. Bull*, p. 416.

VI. How can you show that this Sacrament was ordained by Christ as a means of grace to *confirm* and strengthen those who are duly admitted to it?

From the outward part or sign, *i. e.* the elements themselves, bread and wine. See Ps. civ. 15.
"Strengthening and refreshing of our souls." *Cat.*

“The most *comfortable* Sacrament,” &c. “Our *spiritual food and sustenance* in that holy Sacrament.” *Previous Exhort.*

“I can do all things through Christ, Which strengtheneth me.” Phil. iv. 13.

VII. Are there any other benefits conveyed by this Sacrament? What are they?

1. Union with Christ. “We are made one with Christ, and Christ with us.” *Exhort. at Commun.*
2. Assurance of God’s “favour and goodness towards us.” *Post-Commun. 2nd Prayer.*
3. Remission of sins. See Matt. xxvi. 28. Comp. 1 John i. 7. Heb. ix. 2—14. John i. 29. (The Lamb of God.) “That our sinful bodies may be made clean by His Body, and our souls washed,” &c. *Prayer of Access.*
4. Eternal life. See John vi. 54. 58; and the *Form of Administration.*

VIII. Besides these great and unspeakable benefits to be received thereby, what other reasons are there why you are bound to observe this ordinance?

1. Because it is the express command of Christ Himself, given on the eve of His Crucifixion. See 1 Cor. xi. 24, 25. Luke xxii. 19. Comp. Exod. xii. 6. 24.
2. Because He commanded it to be done in remembrance of Him. Luke, *ibid.*, and v. 15 (*ἐπιθυμία ἐπέθυμηση*).
3. Because, by observing it, we keep up a perpetual witness and memory of His death, until His coming again. See 1 Cor. xi. 26.

4. Because, accordingly, this is our EUCHARIST—our great and most appropriate act of thankfulness and gratitude to Him. See above, § v. 2; and Appendix, p. 169, note.
5. Because it is the act by which we more especially declare, ratify, and maintain our Communion with His Church. See 1 Cor. x. 17.
6. Because the Church has ever held those who neglect it to be virtually excommunicated. Comp. neglect of the Passover, Exod. xii. 15. Numb. ix. 10. 13.
7. Because it is “generally *necessary*” to salvation; as necessary for the soul as food for the body. See John vi. 53, and above, Chap. I. xix. And they who are bidden and refuse to come to this earthly Supper, shall not taste of the heavenly. See Luke xiv. 24. Comp. Rev. xix. 7—9. 17.
8. Because, by keeping this commandment, I shall be better able to keep the rest of God’s law, and to keep it not by constraint, but lovingly.

IX. What are the types or similitudes by which Holy Communion is represented to us in the Bible?

1. Tree of Life. See Gen. iii. 22. Rev. xxii. 14.
2. Sacred Feast of Melchizedek. Gen. xiv. 18. Heb. vii. 1—3. 17.
3. Paschal Lamb. 1 Cor. v. 7. Rev. v. 12. *Commun. Serv., Prop. Pref. for Easter Day.*
4. Manna and water in the wilderness. Exod. xvi. 15. 1 Cor. x. 3, 4. John vi. 31—35. 49—51. 58.

5. Blood from the wounded side of Christ. John xix. 34. 1 John v. 6. 8.
6. Vine and Branches. John xv. 1—5. Comp. *ibid.* vi. 56.

X. What is required beforehand in order to your being admitted to this sacred ordinance?

Renewal of Baptismal vow. Comp. Chap. I. ii., V. xi. 3, and VIII. viii.

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|-------------|---|---|
| Renouncing. | { | 1. <i>Repentance</i> , “true and earnest.” “Stedfastly purposing,” &c. “Ye that do <i>truly and earnestly repent</i> you,” &c. <i>Invitation in Commun. Serv.</i> See also <i>Confession and Absolution</i> . Comp. above, Chap. III. xvii. |
| Believing. | { | 2. <i>Faith</i> , “lively and stedfast,” in God’s mercy through Christ. “Draw near with faith.” <i>Invitation</i> . See also <i>Previous Exhort.</i> , <i>Exhort. at Commun.</i> , and <i>Absolution</i> . |
| Obeying. | { | 3. <i>Love to God</i> , with “humble and hearty” thankfulness in “remembrance of Christ’s death,” represented in this Sacrament. See <i>Previous Exhort.</i> , <i>Exhort. at Commun.</i> , and <i>Trisagium</i> . |
| | { | 4. <i>Love to Neighbour</i> , i. e. “perfect charity” towards “all men,” united in this Sacrament as one body. “Ye that are in love and charity with your neighbours.” <i>Invitation</i> .—Feast of Charity, “a sign of the love that Christians ought to have among themselves.” <i>Art. XXVIII</i> . OFFERTORY, see Chap. VI. xvii. 4, and below, § xiii (b); Prayer for the whole state of Christ’s Church militant, and Thanksgiving for all the faithful departed. |

XI. How are you to ascertain whether you possess these qualifications, which are required before you can receive this Sacrament *as a means of grace*?

1. By examining myself, as to my past life, by the rule of God's commandments. See 1 Cor. xi. 28—31. *Previous Exhort.*, and *Exhort. at Commun.*
2. By appeal to God's Minister in case of scruple or doubtfulness. See *Previous Exhort.*

XII. What would be the consequence of your coming to the Sacrament unworthily, that is, without the requisites above named?

See 1 Cor. xi. 29. 27; also the *Previous Exhort.*; Fate of Judas. Matt. xxii. 11—13. Luke xiii. 26. Comp. Exod. xii. 15. 19, with 1 Cor. v. 6—8 ("leaven of malice and wickedness"). Unworthy receiving no less dangerous than utter neglect¹.

¹ "If we have committed a fault in not preparing our minds before, shall we therefore aggravate the same with a worse, the crime of unworthy participation? He that abstaineth doth want for the time that grace and comfort which religious communicants have, but he that eateth and drinketh unworthily receiveth death: that which is life to others turneth in him to poison." *Hooker, Ecc. Pol.* Book V. ch. lxviii. § 10.

XIII. What is required of all who partake of the Holy Communion, *i. e.* of Christ's Sacrifice?

1. To offer and present unto God themselves, their souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Him. See *1st Prayer, Post-Communion.*
2. To bring an offering of their substance. See above, § x. 4. Deut. xvi. 16. Matt. v. 23, 24. Comp. John xiii. 29.

XIV. What are the rules prescribed by the Church with respect to the observance of this ordinance?

1. That all who have been confirmed are forthwith to become Communicants; implied in *Rubr. after Confirmation*. Comp. Canon CXII. See Append. Chap. VII.
2. That each of her members shall communicate *at the least* three times in the year, of which Easter to be one (*8th Rubr. aft. Commun. Serv. Canon XXI.*; Comp. *Scotch Canon XX.*); and that the names of any of the age of sixteen, who receive not the Communion at Easter, are to be presented to the Bishop. Canon CXII.
3. Of more frequent Communion, see 1st and 4th *Rubr. after the Service*¹.

¹ "Whereas we continue in the *Doctrine*, and *Prayers* of the Church, sure we should continue also in this part" (the *breaking of bread*), "and the frequenting of it, if not so often as the Primitive Church did (which either *thrice* in the week, or at the furthest *once* did communicate), yet as often as the Church doth celebrate. And those exceptions which commonly we allege to disturb ourselves for that action make us no less unmeet for Prayers than for it. For except a man abandon *the purpose of sin* (Ps. lvi. 16), and except he be in *charity* (Matt. vi. 15), he is no more fit to pray than to communicate." *Bp. Andrews' Sermon on Worshipping of Imaginations.*

Read *Meditation on the Holy Eucharist*, in *Bp. Ken's Manual*, p. 71.

XV. What is the *third* ordinance which God has appointed for His people as a *continual* means of grace and confirmation?

READING AND HEARING THE INSPIRED WORD. See Matt. iv. 4. Rom. iv. 4. "*Comfort of the Scriptures.*" Comp. Ps. xix. 7, 8. 2 Tim. iii. 15—17.

Read Directions in *Bp. Ken's Manual*, p. 17—20.

XVI. What is the *fourth* ordinance which God has appointed to the same end?

THE PREACHING AND TEACHING OF CHRIST'S MINISTERS. See Matt. xxviii. 20. Comp. Acts x. 44. xiii. 26. "Word of salvation." Ibid. xiv. 3. "Word of grace." Ibid. xx. 32.

XVII. Show how great is the responsibility that attaches to the use you shall hereafter make of such teaching.

See Mark iv. 24—27. Luke viii. 18. x. 16. Heb. ii. 1—3.

XVIII. Are there any other special duties or good works, which are pointed out in God's word as *continual* means of obtaining His grace and favour?

1. Alms-giving, when done out of compassion and love of the Brethren, and of Christ in His poorer members. See Matt. vi. 1—4. (Caution against ostentation.) Rom. xii. 8. "With simplicity." Luke xi. 41. vi. 38. xvi. 9. "Make to yourselves friends of the mammon of unrighteousness." Ibid. xii. 33¹.
2. Fasting, when done (a) to deny and mortify our fleshly appetites; (b) to humble and chasten ourselves for our past sins; (c) to quicken our minds for Divine Contemplation, and Prayer; (d) to unite ourselves to Christ by following His example.—See Joel ii. 12, 13.

Matt. vi. 16—18. Comp. ix. 15. xvii. 21. Acts xiii. 2, 3. (Disciples at Antioch.) Ibid. xiv. 23. (Paul and Barnabas.) 1 Cor. ix. 25—27¹.

See “*A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year,*” in *Book of Common Prayer*².

Alms, and Fasting, the two wings of Prayer. See Matt. vi. 1—18. Prayer placed between the Two. Comp. Acts x. 30, 31. The three together make up the *Christian Holocaust*, or *Whole Burnt-Offering*; Prayer being the Sacrifice of the Soul, Fasting of the Body, Alms of our Goods.

¹ See also Heb. xiii. 6. 1 Tim. vi. 17—19. Acts x. 2—4. (Cornelius.) Ps. xli. 1—3. (See Bible Vers.) Prov. xix. 17. Heb. vi. 10. 2 Cor. viii. 7—9. ix. 1—15. Ps. cxii. 19. Matt. x. 42. xxv. 31—46. Mark ix. 41.

² Exod. xxxiv. 28. (Moses.) 1 Kings xix. 8. (Elijah.) Matt. iv. 2. (JESUS CHRIST.)—Jonah iii. 5—10. (Ninevites.)—Levit. xxiii. 26—32. Acts xxvii. 9. (Day of Atonement.) Comp. Ezra viii. 21—23. Is. lviii. 3.—Judges xx. 26—35. (Battle of Gibeah.) 1 Sam. vii. 3—12. (Samuel at Mizpah.) 2 Sam. iii. 35. xii. 16. Ps. cxi. 24. lxix. 10, et alib. (David.) 1 Kings xxi. 27—29. (Ahab.) 2 Chron. xx. 3, 4. 22. (Jehoshaphat.) Joel i. 14. ii. 15—20. Jerem. xxxvi. 9. (Jehoiakim.) Dan. ix. 3. 27. x. 3. (Daniel.) Zech. viii. 19. Esther iv. 16. Ezra, ut supr. Nehem. i. 4. Luke ii. 37. (Anna.) Luke v. 33. (Disciples of John.) Ibid. xviii. 12. (Pharisee “twice in the week.”) Acts ix. 9. (Saul.) Ibid. x. 30. (Cornelius.) 2 Cor. vi. 5. xi. 27. (St. Paul.)

³ “Which of the Fathers has not Homilies yet extant in the praise of Fasting? What story of their lives but reports strange things of them in this kind? That either we must cancel all antiquity, or we must acknowledge the constant use and observation of it in the Church of Christ.” *Bp. Andrews’ Serm. V. of Repentance.*

XIX. You have now been taught what it is to be a Christian—What is the duty of all who have been so taught?

1. "To abound more and more." See 1 Thess. iv. 1. 10. Comp. *ibid.* iii. 12. v. 23. Eph. iv. 11—13; "building up," edifying (ἐποικοδομοῦντες) ourselves "in our most holy faith." Jude 20. Being "stedfast in faith, joyful through hope, rooted in charity." *Bapt. Serv.* Heb. iii. 14. Rom. xv. 13. Eph. iii. 17.
2. "To perfect holiness in the fear of God." See 2 Cor. vii. 1. xiii. 9. 11. Comp. Heb. vi. 1. Matt. v. 48. See above, Chap. I. xxii. 1.

XX. If you despise this teaching, or draw back from it, will you not incur the certain displeasure of Almighty God, and be in danger of losing all the benefits you received from Him in your Baptism?

"Every Soul which will not hear that PROPHET," &c. See Acts iii. 23. Rom. i. 18, 19. ii. 8, 9. Comp. Heb. x. 26—31. 38. Luke ix. 62. Ps. cxxv. 5. Jer. ii. 19. Heb. ii. 1—3. iii. 17—19. vi. 4—9. xii. 25—29. 2 Pet. ii. 20, 21¹.

¹ See also Matt. vii. 26, 27. (House upon the sand.) Rom. ii. 26. Ps. xxxii. 11. lxxxix. 31, 32. Is. lxiii. 10. lxvi. 14—16. 24. Jude 14, 15.

XXI. Mention some of the examples of God's punishments recorded in the Bible.

1. Fallen Angels—Pride and Rebellion. Jude 6.
2. Adam and Eve—Disobedience. Gen. iii.
3. All "the old world," except eight persons—General corruption. Gen. vi. vii. 2 Pet. ii. 5.

4. Sodom and Gomorrah—Lusts of the flesh. Gen. xiii. 13. xix. Jude 7.
5. Lot's Wife—"Looking back." Gen. xix. 26. Luke xvii. 32.
6. Israelites in the wilderness—Murmuring and want of faith. See 1 Cor. x. 6—11.
7. Children of Bethel—Mockery of God's Minister. 2 Kings xxiii. 24.
8. Ananias and Sapphira—Lying. Acts v. 1—11.
9. Herod Agrippa—Vain-glory. Acts xii. 23.
10. Elymas—Withstanding God's Truth. Acts xiii. 6—11.

XXII. On the other hand, if you persevere, and continue in this state of salvation, what will be your reward?

- (a) In this life. See Matt. vi. 33. v. 5. Ps. xxxiv. 10. xxxvii. 25. 40, 41. Comp. *ibid.* lxxxiv. 12, 13. 1 Tim. iv. 8, 9. Mark x. 29. Rom. viii. 28. John xiv. 27. Heb. xiii. 5, 6.

Examples—Abraham, Joseph, David, Daniel, The Three Children, &c.

- (b) In the life to come. See Heb. x. 35. 2 Pet. i. 10, 11. 1 Cor. ii. 9. Comp. Is. lxiv. 4. xxv. 9.

"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE." Rev. ii. 10.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS." Rev. xxi. 7.

"WELL DONE, GOOD AND FAITHFUL SERVANT ENTER THOU INTO THE JOY OF THY LORD." Matt. xxv. 23.

DEVOTIONAL APPLICATION OF THE
PRECEDING DOCTRINE.

1.

O Almighty God, Whom truly to know is everlasting life; Grant me perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, I may stedfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. *Amen.*
Coll. for St. Philip and St. James's Day.

2.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning; Grant that I may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, I may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given me in my Saviour Jesus Christ. *Amen.*
Coll. for 2nd Sunday in Advent.

3.

O Lord Jesu Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*
Coll. for 3rd Sunday in Advent.

4.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*
Coll. for St. Matthias's Day.

5.

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst Him earnestly to feed Thy flock ; Make, I beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that we may receive the crown of everlasting glory ; through Jesus Christ our Lord. *Amen.* *Coll. for St. Peter's Day.*

6.

Stir up, I beseech Thee, O Lord, the will of Thy faithful servant ; that I, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded ; through Jesus Christ our Lord. *Amen.* *Coll. for 25th Sunday after Trinity.*

7.

O Lord, Who for our sake didst fast forty days and forty nights ; Give me grace to use such abstinence, that, my flesh being subdued to the Spirit, I may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Coll. for 1st Sunday in Lent.

8.

Almighty and everlasting God, give unto me the increase of faith, hope, and charity ; and, that I may obtain that which Thou dost promise, make me to love that which Thou dost command ; through Jesus Christ our Lord. *Amen.*

Coll. for 14th Sunday after Trinity.

FORM OF PREPARATION

FOR

HOLY COMMUNION.

It is a snare to the man who devoureth that which is Holy, and after vows to make inquiry. Prov. xx. 25.

Thou who desirest to receive the most comfortable Sacrament of the Body and Blood of Christ must previously (as the Church teaches) consider the dignity of that Holy Mystery, and the great peril of the unworthy receiving thereof; and so search and examine thine own conscience (and that not lightly and after the manner of a dissembler with God, but so) that thou mayest come holy and clean to such a heavenly feast, in the marriage garment required by God in Holy Scripture, and be received as a worthy partaker of that Holy Table.

The way and means thereto is—

1. To examine thy life and conversation by *the rule of God's commandments.*
2. Whereinsoever thou shalt perceive thyself to have offended, either by *will, word, or deed*, there to bewail thine own sinfulness, and to confess thyself to Almighty God, with full and stedfast purpose of amendment of life.
3. If thou shalt perceive thine offences to be such as are not only against God, but also against

thy neighbours, then to * reconcile thyself unto them ; being ready to make restitution and satisfaction according to the uttermost of thy power, for all injuries and wrongs done by thee to any other ; and being likewise ready to forgive others that have offended thee, as thou wouldest have forgiveness of thine offences at God's hand ; so that thou mayest be in perfect charity with all men.

4. Having thus repented thee truly of thy former sins, to come with a full trust and lively faith in God's mercy through Christ (thankfully remembering His death), and with a quiet conscience.
5. If thou canst not quiet thine own conscience by the use of the preceding means, to go to some discreet and learned Minister of God's word, and open thy grief ; that thou mayest receive the benefit of Absolution, together with ghostly counsel and advice.

THE PREPARATION.

Examine me, O Lord, and prove me ; try out my reins and my heart. I will wash my hands in Innocency, O Lord, and so will I go to Thine Altar, that I may shew the voice of thanksgiving.

Ps. xxvi. 2. 6, 7.

¶ The following Form of Preparation has been divided into *three sections*, so as to be more easily used on three different occasions, should such an application of it be found necessary or desirable. In that case, the Two Collects which follow should be repeated as introductory to each of the three

* Comp. Rubrics, § 2 and § 3 before *Communion Service*.

sections. The last section alone may be found sufficient for ordinary use in the case of those who have become accustomed to communicate frequently and regularly.

1.

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit ; through Jesus Christ. *Amen.*

2.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ.

SELF-EXAMINATION AND CONFESSION.

§ 1. FIRST TABLE.

By the law is the knowledge of sin. Rom. iii. 20.

1ST COMMANDMENT.—Thou hast commanded, O God, and I have promised solemnly, that I would have none other Gods but Thee.

But I confess, O Lord my God, I do mournfully confess that other Lords beside Thee have had dominion over me.

That I have not studied to know Thee that I might believe on Thee as the Only true God ; the Father of Heaven, Who made me and all the world ; the Son, Who hath redeemed me and all mankind ; the Holy Ghost, Who sanctifieth me and all the elect people of God.

That I have not sought, as I might have done, to bring others to know Thee, and to obey the Gospel of Jesus Christ.

That, so far as I have known Thee (as Thou hast graciously revealed Thyself to me in Thy Word), I have not glorified Thee as God, neither been thankful.

Rather I have been inclined to trust in man, and to make flesh my arm, and my heart has departed from Thee, my God.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

2ND COMMANDMENT. — Thou hast commanded, O God, and I have solemnly promised, that I would not make to myself any graven image, nor in any way provoke Thy jealousy, by idolatrous, or false worship.

But I confess, O Lord my God, I do mournfully confess that my worship of Thee has too often rested in mere outward forms, and been little better than idolatrous.

That it has been paid too often out of regard to the opinion and ordinances of men, to be seen of them, rather than out of love and devotedness to Thee, Who seest in secret.

That, time after time, I have not worshipped Thee in spirit and in truth ; drawing near to Thee with my lips, while my heart has been far from Thee.

That I have often neglected the worship of Thee altogether ; omitting to pray to Thee, and to praise Thee, when I had great occasion to seek Thy help, and to be thankful for Thy benefits.

That I have set up strange idols in my heart, pride, vain-glory, covetousness, &c. &c., and worshipped the God of this world more than Thee.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

3RD COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, that I would not take Thy holy name in vain.

But I confess, O Lord my God, I do mournfully confess, that I have been verily guilty as concerning this Thy Holy word and my own solemn vow.

That I have not revered Thee—Thy Holy Name—Thy Word—Thy House—Thy Ministers—Thy Ordinances—Thy Holy Sacraments—as I ought to have done.

That I have very often used “idle,” and irreverent [and profane] language, unbefitting the mouth of a good Christian.

That I have suffered the good seed of Thy Word to be choked by cares and pleasures of this life, and the still more precious Presence of Thy Spirit within me to be grieved and vexed by my repeated shortcomings, and presumptuous sins.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

4TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, that I would remember the Sabbath-day to keep it holy.

But I confess, O Lord my God, I do mournfully confess, that I have not hallowed Thy day of rest as I ought to have done.

That too often I have not regarded it as a delight, the holy of the Lord, honourable ; but have been doing my own ways, and finding my own pleasure, and speaking my own words, instead of meditating on Thy ways, and speaking of Thy honour.

That I have not exhorted others, as I might have done, to attend upon Thy service, but have rather been myself inclined to forsake Thy sanctuary.

That I have not redeemed these and other Holy Days, as Thou didst graciously design, to the benefit of my immortal soul, by pious meditation, or by deeds of love, but have rather misspent them so as to aggravate my account, and to endanger my exclusion from that eternal Rest which remaineth for Thy people.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, for-

give, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

DUTY TOWARDS GOD.—My duty towards Thee, O God, is to love Thee with all my heart, with all my mind, with all my soul, and with all my strength. This is the first and great Table of Thy law ; and this I have solemnly promised to keep from my youth up.

But I confess, O Lord my God, I do mournfully confess, that my heart, and mind, and soul, and strength have not been given to Thee, Who made them, and redeemed them, and sanctifiest them. Thou hast loved me, loved me with exceeding love ; but I have not loved Thee, nor been careful to abide in Thy love, according to Thy Commandment and my own most solemn vow.

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. Forgive me, O God, I beseech Thee, all that is past ; and for the time to come pour into my heart such love towards Thee, that I, loving Thee above all things, may obtain Thy promises ; through Jesus Christ. *Amen.*

§ 2. SECOND TABLE.

5TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, that I would honour my Father and my Mother : and Thou hast, moreover, graciously designed to bless me for so doing.

But I confess, O Lord my God, I do mournfully confess, that I have rejected Thy gracious counsel towards me by my frequent undutifulness and disobedience.

That I have not loved and honoured my Father, &c. &c., as I ought to have done.

That I have been wanting in natural affection towards

That I have been proud and self-willed, when it was my duty to be humble and submissive, towards

[That I have often neglected the instructions I have received, and transgressed the discipline to which it was my duty to be subject in this place.]

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

6TH COMMANDMENT. — Thou hast commanded, O God, and I have solemnly promised, to do no murder.

But I confess, O Lord my God, I do mournfully confess, that I have not loved "my Brother" as I ought to have done, and I remember with fear what is written in Thy Word: "Whoso hateth his Brother is a murderer."

That I have been angry with &c. &c. &c., hastily and "without a cause ;" that I have spoken evil of [that I have called unkind names], so as to be "in danger of hell-fire."

That I have been wanting in Charity, without which whosoever liveth is accounted dead before Thee, by suspicion of, by envy towards, by revenge towards

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

7TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, not to commit adultery.

But I confess, O Lord my God, I do mournfully confess that I have not been careful always to possess my “vessel,” my members, my thoughts, and my heart “in sanctification and honour.”

[That I have often grieved the Holy Spirit, Whose Temple I am, and entertained the Unclean Spirit in His room, by thought and word, by look and desire.

That it were profitable to me to have plucked out my right eye, and cut off my right hand, rather than abused them as I have done.]

That I have not used such abstinence as was needful to mortify my sinful lusts, nor been otherwise careful to govern my appetite as I ought to have done ; but, on the contrary, have too often indulged it greedily and intemperately, spending in unnecessary meats and drinks what I ought rather to have given to feed Christ, in His poor hungry and thirsty members.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, for-

give, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

8TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, not to steal.

But I confess, O Lord my God, I do mournfully confess, that if thou shouldest be extreme to mark what is done amiss, I have stolen and defrauded in many ways.

I have had the will to be dishonest, and to commit wrong ; fearing the detection of men, rather than Thy displeasure.

That I have not laboured for my own improvement, in order that I might have to give to him that needeth.

That I have been an unjust steward of Thy bounty, and of the Time and Talents which Thou hast given me ; not remembering that he who is unjust in the least, is unjust also in much ; and that if I have been unfaithful in the wealth or wisdom of this world, I am not fit to be trusted with the true Riches.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

9TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, not to bear false witness against my neighbour.

But I confess, O Lord my God, I do mournfully confess, that I have not been so studious to speak the truth, and to speak it in love, as I ought to have been.

That I have been forward to judge and condemn others, when it was my duty rather to judge and condemn myself.

That I have too often beheld the mote in my Brother's eye, and not considered the beam that is in mine own eye.

That I have desired to seem and to be reputed of more account, more wise, and learned, and holy than I am.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

10TH COMMANDMENT.—Thou hast commanded, O God, and I have solemnly promised, not to covet any thing that is my neighbour's.

But I confess, O Lord my God, I do mournfully confess, that often I have inclined to covetousness in my heart, and not to Thy testimonies.

That I have been full of wandering desires, and inordinate cares and affection for the things of this world ; instead of casting all my care upon Thee, in the faithful assurance that Thou, O God, carest for me.

That I have not been content and thankful with the portion which Thy good Providence has allotted

to me, but have been guilty of repining at my own state, and of envying the greater gifts and graces of others.

That I have

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O God, forgive, I beseech Thee, my manifold transgressions of this Thy holy law during the time past, and incline my heart to keep it for the time to come.

DUTY TOWARDS MAN.—I know, O God, that my duty towards my neighbour is to love him as myself ; and that this latter Table of Thy law is so like unto the former, that no one who disobeys the one can obey the other.

But I confess, O Lord my God, I do mournfully confess, that as I have sinned against the former, so I have broken the latter, most often, most carelessly, most presumptuously.

That although Christ has taught me by His gracious example how to love every man, even my enemies, I have not followed the steps of His great humility and perfect charity.

That I have been a lover of my own self, and heartless and disaffected towards others ; desirous only to please myself ; seeking my own and not another's wealth : and too often not doing unto others as I would they should do unto me.

Lord, have mercy upon me ; Christ, have mercy upon me ; Lord, have mercy upon me. O forgive my repeated disobedience during the time past ; pardon

my sins in thought, word, and deed ; my sins against Thee and my sins against my neighbour ; my open and my secret sins ; pardon my negligences, and my ignorances ; and, above all, pardon my wanton, my wilful and presumptuous sins ; and for the time to come write all these Thy holy laws in my heart, I beseech Thee.

§ 3. GENERAL CONFESSION, PRAYERS, AND THANKSGIVINGS.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; I acknowledge and bewail my manifold sins and wickedness, Which I, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against me ; *more particularly my sins of . . .* I do earnestly repent, And am heartily sorry for these my misdoings ; The remembrance of them is grievous unto me ; The burden of them is intolerable. Have mercy upon me, Have mercy upon me, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive me all that is past ; And grant that I may ever hereafter serve and please Thee in newness of life, To the honour and glory of Thy name ; Through Jesus Christ our Lord. *Amen.*

Confession from Commun. Serv.

Or this,

O most mighty God and merciful Father, Who hast compassion upon all men, and hatest nothing that Thou hast made ; Who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved ; mercifully forgive me my tres-

passes ; receive and comfort me, who am grieved and wearied with the burden of my sins ; *particularly my sins of* Thy property is always to have mercy ; to Thee only it appertaineth to forgive sins. Spare me, therefore, good Lord, spare me, whom Thou hast redeemed ; enter not into judgment with Thy servant, who am vile earth and a miserable sinner ; but so turn Thine anger from me who meekly acknowledge my vileness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with Thee in the world to come ; through Jesus Christ our Lord. *Amen.*

From the Commination.

Or this,

O most merciful God, Who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more ; open Thine eye of mercy upon me Thy servant, who most earnestly desire pardon and forgiveness ; *more especially for the sins which I have committed during the . . past ; my sins of* Renew in me, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by my own carnal will and frailness ; preserve and continue me in the Unity of Thy Church ; accept my humiliation and contrition ; increase my faith. And forasmuch as I put my full trust only in Thy mercy in Christ Jesus my Lord, impute not unto me my former sins, but strengthen me with Thy blessed Spirit ; that I may live the residue of my life to Thee, and be an instrument of Thy glory by serving Thee faithfully, and doing good in my generation ; and when Thou art pleased to take me hence, take

me unto Thy favour; through the merits of Thy most dearly beloved Son Jesus Christ our Lord.

Amen.

From Visitation of the Sick.

Or this,

Grant, I beseech Thee, Almighty God, that I, who for my evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ.

Amen.

Coll. for 4th Sunday in Lent.

An humble protestation of forgiveness to others.

I do further most humbly desire all and every one whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the world, whereinsoever any one hath offended me, or done me any manner of injury whatsoever; even as I desire to be forgiven of God, and to be absolved from my sins for the merits of my blessed Redeemer.

Amen.

From Bp. Cosin's Hours of Prayer.

Then may be added the following.

PSALM LI *.

Have mercy upon me, O Lord, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

* Variations have been introduced from the Bible version, where it makes the sense more clear, or more generally applicable.

Rom. iii. 4. Against Thee, Thee only *, have I sinned, and done this evil in Thy sight : that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Behold, I was shapen in wickedness ; and in sin did my mother conceive me.

But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Isa. i. 18. Purge me with hyssop †, and I shall be clean : wash me, and I shall be whiter than snow.

Ps. vi. 2. Make me to hear of joy and gladness ; that the bones which Thou hast broken may rejoice.

Matt. v. 4.

Turn Thy face from my sins, and blot out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from Thy presence ; and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again ; and stablish me with Thy free Spirit.

Luke xxii. 32. Then shall I teach Thy ways unto the wicked ; and sinners shall be converted unto Thee.

Deliver me from ‡ blood-guiltiness, O God, Thou

* David had sinned very deeply against Uriah and many others (2 Sam. xi.) ; but this he regards as nothing in comparison with his ungrateful rebellion against God.

† Under the Law, a branch or bunch of hyssop was dipped in water, and the unclean person sprinkled with it ; thus he was cleansed of bodily defilement (Numb. xix.). This represented the cleansing power of the blood of Christ (Heb. ix. 13, 14), through the influence of the Holy Spirit.

‡ Murder—uncharitableness. (See Sixth Commandment.) Disregard of the bodily or spiritual welfare of those who are in any way committed to our trust, or subject to our authority and influence.

that art the God of my salvation : and my tongue shall sing of Thy righteousness.

O Lord, open Thou my lips ; and my mouth shall show forth Thy praise.

For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

1 Sam. xv. 22.

The sacrifice of God is a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise.

Matt. v. 3 ; xii. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

O, Saviour of the world, Who by Thy Cross and precious blood hast redeemed me, Save me and help me, I humbly beseech Thee, O Lord.

Son of God, I beseech Thee to hear me.

O Lamb of God, that takest away the sins of the world ; Grant me Thy peace.

O Lamb of God, that takest away the sins of the world ; Have mercy upon me.

O Christ, hear me.

Lord, have mercy upon me. Christ, have mercy upon me. Lord, have mercy upon me.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

Then may follow these Collects.

1.

O God, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servant that peace which the world cannot give; that both my heart may be set to obey Thy commandments, and also that by Thee I being defended from the fear of my enemies—the *World, the Flesh, and the Devil*—may pass my time in rest and quietness; through Jesus Christ our Saviour. *Amen.*

2nd Coll. at Evening Prayer.

2.

O God, the strength of all them that put their trust in Thee, mercifully accept my prayers; and because through the weakness of my mortal nature I can do no good thing without Thee, grant me the help of Thy grace, that in keeping of Thy commandments, *and shunning of the sins into which I am most apt to fall**, I may please Thee both in will and deed; through Jesus Christ our Lord. *Amen.*

* Here
name your
besetting
sins.

Coll. for 1st Sunday after Trinity.

Or this,

O God, Who declarest Thy Almighty power most chiefly in showing mercy and pity; Mercifully grant unto me such a measure of Thy grace, that I, running the way of Thy commandments, may obtain Thy gracious promises, and be made a partaker of Thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

Coll. for 11th Sunday after Trinity.

*To these Collects may well be added from Ps. cxix.
Beati immaculati, Legem pone, and Appropinquet.*

COMMEMORATION OF CHRIST'S DEATH.

1.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility ; Mercifully grant, that I may both follow the example of His patience, and also be made partaker of His resurrection ; through the same Jesus Christ our Lord. *Amen.* *Coll. for Sunday next before Easter.*

Or this,

I beseech Thee, O Lord, pour Thy grace into my heart ; that, as I have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion I may be brought unto the glory of His resurrection ; through the same Jesus Christ our Lord. *Amen.*

Coll. for Annunciation.

Or this,

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life ; Give me grace that I may always most thankfully receive that His inestimable benefit, and also daily endeavour myself to follow the blessed steps of His most holy life ; through the same Jesus Christ our Lord. *Amen.*

Coll. for 2nd Sunday after Easter.

2.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justifi-

cation; Grant me so to put away the leaven of malice and wickedness, that I may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. *Amen.*

Coll. for 1st Sunday after Easter.

THE THANKSGIVING.

I give most humble and hearty thanks to Thee, O God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember His exceeding great love in thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained Holy Mysteries, as pledges of His love, and for a perpetual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, I do now, and will ever give, as I am most bounden, continual thanks, submitting myself wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of my life. For He is the very Paschal Lamb which was offered for me, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life.

For these inestimable benefits, it is very meet, right, and my bounden duty, that I should at all

times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with Angels and Archangels, and with all the company of Heaven, I do laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. *Amen.*

Conclude with this Prayer.

I do not presume to come to Thy Table, O merciful Lord, trusting in my own righteousness, but in Thy manifold and great mercies. I am not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, Whose property is always to have mercy; Grant me, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His blood, that my sinful body may be made clean by His most sacred Body, and my soul washed through His most precious Blood; and that I may evermore dwell in Him, and He in me. *Amen.*

The Lord bless me and keep me; the Lord make His face to shine upon me, and be gracious unto me; the Lord lift up His countenance upon me, and give me peace, now and for evermore. *Amen.*

“BLEST be the Church, that, watching o’er the needs
Of Infancy, provides a timely shower,
Whose virtue changes to a Christian Flower
A growth from simple Nature’s bed of weeds!
Fittest beneath the sacred roof proceeds
The ministration ; while parental love
Looks on, and GRACE descendeth from above,
As the high service *pledges* now, now *pleads*.”

Wordsworth, *Ecc. Sonn.*

APPENDIX.

CHAPTER I.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

- ¶ (1) *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together ; (1) as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church ; (2) as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*
- ¶ (2) *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother ; and for every Female, one Godfather and two Godmothers.*
- ¶ (3) *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers*
- Baptism to be administered on Sundays, &c., and in the Congregation. Why ? 1, 2.
- Number of Sponsors.

and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

Eph. iv. 5. **HATH** this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

[FIRST EXHORTATION.]

^a Ps. li. 5. **DEARLY** beloved, forasmuch as ^a all men are conceived
^c Rom. v. 12. and born in sin; and that our Saviour Christ saith,
 18.
^b John iii. 3. ^b None can enter into the kingdom of God, except he
 5. be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to *this Child* that thing which by nature *he* cannot have; that *he* may
^c 1 Cor. xii. be baptized with Water and the ^c Holy Ghost, and
 13. received into Christ's holy Church, and be made a *lively member* of the same.

¶ *Then shall the Priest † say,*

Let us pray.

[FIRST PRAYER.]

ALMIGHTY and everlasting God, Who of Thy great

* Required to be of stone by Canon XVIII: "Because the water that typified Baptism in the wilderness flowed from a rock (Exod. xvii. 6); and because Christ, who gave forth the living water, is in Scripture called the Corner Stone, and the Rock."—*Wheatly on Common Prayer*, Chap. VII. § i.

† Standing, the people kneeling. See the next Rubric.

mercy didst save ^d Noah and his family in the ark ^d 1 Pet. iii. 20, 21.
 * the children of Israel Thy people through the Red ^e 1 Cor. x. Sea, figuring thereby Thy holy Baptism *; and by ^{1, 2.}
 the ^f Baptism of Thy well-beloved Son Jesus Christ, ^f Matt. iii. in the river Jordan, didst sanctify Water ^g to the ^{13.}
 mystical washing away of sin; We beseech Thee, ^g Acts xxii. 16, Ananias for Thine infinite mercies, that Thou wilt mercifully ^{to Paul.}
 look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from Thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end; through Jesus Christ our Lord. *Amen.*

[SECOND PRAYER.]

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and ^h the resurrection of ^h John xi. the dead; We call upon Thee for *this Infant*, that *he*, ^{25.}
 coming to Thy holy Baptism, may receive remission of *his* sins by spiritual ⁱ regeneration. Receive *him*, ⁱ Tit. iii. O Lord, as Thou hast promised by Thy well-beloved ^{5.}
 Son, saying, ^k Ask, and ye shall have; seek, and ye ^k Matt. vii. shall find; knock, and it shall be opened unto you: ^{7.}
 So give now unto us that ask; let us that seek

* "If God did twice *save* the whole Church *by water*, on purpose to typify the efficacy of Baptism before it was instituted, we may very reasonably believe, that, now the substance is come, He will much more save these children, or believing persons thereby."—*Comber's Companion to the Temple*, Vol. iii. p. 377.

find ; open the gate unto us that knock ; that *this Infant* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of THE GOSPEL, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that He should touch them ; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put his hands upon them, and blessed them.

[SECOND EXHORTATION.]

¶ *After the Gospel is read, the Minister shall make this brief EXHORTATION upon the words of the Gospel.*

BELoved, ye hear in this Gospel the words of our Saviour Christ, that He commanded the children to be brought unto Him ; how He blamed those that would have kept them from Him ; how He exhorteth all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them ; for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive *this present Infant* ;

that He will embrace *him* with the arms of His mercy ; that He will give unto *him* the blessing of eternal life, and make *him* partaker of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by His Son Jesus Christ ; and nothing doubting but that He favourably alloweth this charitable work of ours in bringing *this Infant* to His holy Baptism ; let us faithfully and devoutly give thanks unto Him, and say,

[THANKSGIVING.]

ALMIGHTY and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to *this Infant*, that *he* may be born again, and be made an heir of everlasting salvation: through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen.

Tit. iii. 5.

7.
Acts ii. 41.
47.

[PREFACE TO THE COVENANT.]

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after

this promise made by Christ, *this Infant* must also faithfully, *for his part*¹, promise by * you that are *his* sureties, (until he come of age to take it upon *himself*,) that *he* will renounce the Devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments.

[BAPTISMAL VOW.]

I demand therefore,

^m 1 John iii. 8—10. Dost thou, in the name of this Child, ^m renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and 1 John ii. 15, 16. the carnal desires of the flesh, so that thou wilt not Rom. viii. 6. 12—14. follow, nor be led by them?

Answer. I renounce them all.

* “Much after the same manner, whenever Kings are crowned in their infancy, some of the Nobility, deputed to represent them, take the usual oaths. The same do Ambassadors for their principals, at the ratifying of leagues or articles; and guardians for their minors, who are bound by the law to stand to what is contracted for them.”—*Wheatly on Common Prayer*, Chap. VII. § ii. 6.

“Because Infants cannot promise for themselves, the laws of all nations have allowed them guardians to contract for them in secular matters, which contracts, if they be fair and beneficial, the minor must make good when he comes to age.”—*Comber*, Vol. iii. p. 387.

“Because the answer which sponsors make to the usual demands of stipulation proposed in Baptism is not their own, the Church doth best to receive it of them in that form which best sheweth whose the act is” (viz. not the Sponsors', but the Infant's). “That which a guardian doth in the name of his guard or pupil standeth by natural equity forcible for his benefit, though it be done without his knowledge. And shall we judge it a thing unreasonable, or in any respect unfit, that Infants, by words which others utter, should, though unwittingly, yet truly and forcibly, bind themselves to that whereby their estate is so assuredly bettered?” *Hooker, Eccl. Pol.* Book V. c. lxiv. § 6.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

[PRAYER FOR SANCTIFICATION OF CHILD.]

¶ *Then shall the Priest say,*

O MERCIFUL God, grant that the ⁿ old Adam in *this* ^u 1 Cor. xv. *Child* may be so buried, that the new man may be ^{43. 22. &} raised up in *him*. *Amen.* ^{Rom. vi. 4.}

Grant that all carnal affections may ^o die in *him*, ^o Rom. vi.

and that all things belonging to the Spirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and strength to have
 P 1 John v. P victory, and to triumph against the devil, the world,
 4. and the flesh. *Amen*.

Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

[PRAYER FOR CONSECRATION OF WATER.]

ALMIGHTY, everliving God, whose most dearly be-
 q Zech. xiii. loved Son, Jesus Christ, for the q forgiveness of our
 1. sins, did r shed out of his most precious side both
 r John xix. water and blood; and gave commandment to His
 34. disciples, that they should s go teach all nations, and
 1 John v. 6. baptize them in the Name of the Father, the Son,
 s Matt. and the Holy Ghost; Regard, we beseech Thee, the
 xxviii. 18, supplications of Thy congregation; Sanctify this
 19. Water to the mystical washing away of sin; and grant that *this Child*, now to be-baptized therein, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children; through Jesus Christ our Lord. *Amen*.

[FORM OF ADMINISTRATION.]

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall ' dip it in the Water discreetly and warily, saying,*

t Mark i. 9.
 εἰς τὸν Ὑπο.
 Acts viii.
 38.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen*.

¶ *But if they certify that the Child is weak, it shall suffice ^u to pour ⁿ See Acts
Water upon it, saying the aforesaid words,* xvi. 33, and
comp. Luke
xi. 38.

N. I baptize thee, In the Name of the Father, and
of the Son, and of the Holy Ghost. *Amen.* εὐαγγέλιον.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of
Christ's flock, and do * sign him with the † sign of * *Here the
the Cross, in token that hereafter he shall not be Priest shall
ashamed to confess the faith of Christ crucified, and make a Cross
upon the
Child's fore-
head.*
w manfully to fight under his banner, against sin, w Rev. xxii.
the world, and the Devil; and to continue Christ's 4.
faithful soldier and servant unto his life's end. *Amen.* 2 Tim. ii. 3,
4.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child*
is regenerate, and * grafted into the body of Christ's * 1 Cor. xii.
Church, let us give thanks unto Almighty God for 13.
these benefits; and with one accord make our prayers
unto him, that *this Child* may lead the rest of his life
according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be Thy
Name. Thy kingdom come. Thy will be done in
earth, As it is in heaven. Give us this day our daily
bread. And forgive us our trespasses, As we forgive
them that trespass against us. And lead us not into
temptation; But deliver us from evil. *Amen.*

+ "It was an ancient rite for masters and generals to mark
the forehead or hand of their servants and soldiers with their
names or marks, that it might be known to whom they did belong;
and to this custom the Angel in the Revelation is thought to allude,
vii. 3. See also Rev. xiv. 1. 9, and Ezek. ix. 4."—*Wheatly on C. P.*,
Chap. VII. iii. 7. See also *Canon XXX.* in Append. Chap. VI.

[COLLECT.]

¶ *Then shall the Priest say,*

WE yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *this Infant* with Thy Holy Spirit, to receive *him* for Thine own
^{y Gal. iv. 4,} *Child* ^y by adoption, and to incorporate *him* into Thy
^{5.} ^{John i. 12.} holy Church. And humbly we beseech Thee to grant that *he* being dead unto sin, and living unto righteousness, and being ^z buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of Thy Son, *he* may also be *partaker* of His resurrection; so that finally, with the residue of Thy Holy Church, *he* may be an *inheritor* of Thine everlasting kingdom; through Christ our Lord.
Amen.

[FINAL EXHORTATION.]

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers THIS EXHORTATION following.*

FORASMUCH as *this Child* hath promised by you *his* Sureties to renounce the Devil and all his works, to believe in God, and to serve Him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; re-

membering always, that Baptism doth represent unto us our profession ; which is, ^a to follow the example ^a 1 Pet. ii. 21. of our Saviour Christ, and to be made like unto Him ; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness ; continually ^b mortifying all our evil ^b Col. iii. 5. and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

*To take away all scruple concerning the use of the sign of the Cross in Baptism ; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon * first published in the Year MDCIV.*

* See Appendix, Chap. VI.

CHAPTER II.

A ^a CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY
PERSON, BEFORE HE BE BROUGHT TO BE
CONFIRMED BY THE BISHOP.

[I.]

Question. WHAT is your Name ?

Answer. N. or M.

Question. Who gave you this name ?

Answer. My Godfathers and Godmothers in my

^b 1 Cor. xii. Baptism ; wherein I was made a ^b member of Christ,
^{27.} Eph. v. the ^c child of God, and an ^d inheritor of the kingdom
^{30.}
^c Gal. iii. of heaven.

^{26, 27.} *Question.* What did your Godfathers and God-
^d Rom. viii. mothers then for you ?
^{17.}

Answer. They did promise and vow three things

^e Tit. ii. in my name. First, that I should ^e renounce the
^{12.} Devil and all his works, the pomps and vanity of this
wicked world, and all the sinful lusts of the flesh.

^f John i. 12. Secondly, that I should ^f believe all the Articles of
the Christian Faith *. And thirdly, that I should

^g 1 John ii. ^g keep God's holy will and commandments, and walk
^{3.} in the same all the days of my life.

* And in addition to this, when they were asked, "Wilt thou be
baptized in this faith ?" they made answer, "THAT IS MY DESIRE."—
Bapt. Serr.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily ; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this ^bstate of salvation, through ^bTit. iii. 5. Jesus Christ our Saviour. And I pray unto God to ²Tim. i. 9. give me his grace, that I may continue in the same unto my life's end.

[II.]

Catechist. Rehearse the Articles of thy Belief.

Answer. I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into Hell : the third day He rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body ; And the Life everlasting. *Amen.*

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who ⁱsanctifieth ⁱ1 Pet. i. 2. me, and all the elect people of God.

[III.]

Question. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be ?

Answer. Ten.

Question. Which be they ?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; where-

fore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn ^k *two things*: my duty towards ^k Matt. xxii. 37—40. God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God, is (1) to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; (2) to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him; (3) to honour His holy Name and His Word; and (4) to serve Him truly all the days of my life.

Question. What is thy duty towards thy neighbour?

Answer. My duty towards my neighbour, is to love him as myself, and to ¹ do to all men, as I would they ¹ Matt. vii. 12. should do unto me: (5) To love, honour, and succour my father and mother; To honour and obey the Queen, and all that are put in authority under her; To submit myself to all my governors, teachers, spiri-

tual pastors and masters ; To order myself lowly and reverently to all my betters : (6, 8) To hurt nobody by word or deed : To be true and just in all my dealing : to bear no malice nor hatred in my heart : To keep my hands from picking and stealing : and (9) my tongue from evil-speaking, lying, and slandering : (7) To keep my body in temperance, soberness, and chastity : (10) Not to *covet* nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

[IV.]

Catechist. My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace ; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the ^m Lord's Prayer.

^m Matt. vi. 9—13.
 Luke xi. 2—4.
Answer. Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

Question. What desirest thou of God in this Prayer ?

Answer. I desire my Lord God our heavenly Father, Who is the giver of all goodness, to send His grace unto me, and to all people ; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies ; and that He will be merciful unto us, and forgive us our

sins ; and that it will please Him to save and defend us in all dangers ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen*, So be it.

[v.]

Question. How many Sacraments hath Christ ordained in His Church ?

Added A.D.
1604.

Dr. Overal
the Author.

Answer. Two only as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord *.

Question. What meanest thou by this word *Sacrament* ?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, ⁿ ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

ⁿ Matt.
xxviii. 19,
20.
Matt. xxvi.
26—28.

Question. How many parts are there in a Sacrament ?

Answer. Two ; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism ?

* “Neither Orders, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. But, in a general acception, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified.”—*Homily on Common Prayer and Sacraments*.

“Quilibet sacer, præsertim symbolicus, ritus sacramentum non incommode dici potest : nos verò, sacramenti voce strictè sumptà, non quoslibet Novi Fœderis ritus, sed paucos et primarios, eosque a Christo Ipso exsertè institutos, et omnibus universim ad salutem ex necessitate propositos, intelligi volumus.”—*Hammond*, vol. iv. p. 868.

Answer. Water; wherein the person is baptized, *In the name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Eph. ii. 3.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

o Luke
xviii. 15.

Question. Why then are o Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

p 1 Cor. xi.
26.

Answer. For the p continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

q John vi.
53.

Answer. The Body and Blood of Christ, which are q verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The ^r strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies ^{r John vi. 55, 56.} are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To ^s examine themselves, whether they ^{s 1 Cor. xi. 28.} repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in ^t charity with all ^{t Matt. v. 23, 24.} men.

¶ (1) *The ¹ Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his parish sent unto him, as he shall think convenient, in some part of this Catechism. (See also Canon LIX.)* ^{Catechizing in the Church. 1 John xxi. 15.}

¶ (2) *And all ² Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. (See Canon LIX.)* ^{Who are to be catechized. 2 Deut. vi. 7. Eph. vi. 4.}

¶ (3) *So soon as children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop.* ^{Confirmation to follow.}

Sponsors. *And every one shall have * a Godfather, or a Godmother, as a Witness of their Confirmation.*

Names to be given in to the Bishop. ¶ (4) *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following. (See Canon LXI.)*

CHAPTER III.

THE ORDER OF CONFIRMATION,

^a Heb. vi. 2. OR * *LAYING ON OF HANDS* UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order, before the Bishop: he (or some other Minister appointed by him) shall read this PREFACE following.*

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none here-

* "The Godfather may be the same that was at Baptism, but in most places the custom is to have another."—*Bp. Sparrow on Common Prayer.* Comp. Canon XIX. and Sponsors required in *Baptism of such as are of Riper Years.* Also, Canon XXIX.

after shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments ; and can also answer to such other Questions, as in the short Catechism are contained : which order is very convenient to be observed ; to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent, openly before the Church, ratify and confirm the same ; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

[QUESTION AND ANSWER.]

¶ *Then shall the Bishop say,*

Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUR ^b help is in the Name of the Lord ;

Answer. Who hath made heaven and earth.

Bishop. ^c Blessed be the Name of the Lord ;

Answer. Henceforth, world without end.

Bishop. ^d Lord, hear our prayers.

Answer. And let our cry come unto Thee.

^b Ps. cxxiv.
8.

^c Ps. cxiii.
2.

^d Ps. cii. 1.

[FIRST COLLECT.]

The Bishop. Let us pray.

ALMIGHTY and everliving God, Who hast vouchsafed to regenerate these Thy servants by Water and the
^e 1 John ii. Holy Ghost, and hast given unto them ^e forgiveness
 12. of all their sins; Strengthen them, we beseech Thee,
 O Lord, with the Holy Ghost the Comforter, and
^f Is. xi. 2, 3. daily increase in them Thy ^f manifold gifts of grace;
 the spirit of wisdom and understanding; the spirit
 of counsel and ghostly strength; the spirit of know-
 ledge and true godliness; and fill them O Lord,
 with the spirit of Thy holy fear, now and for ever.
Amen.

¶ *Then all of them in order kneeling before the Bishop*, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this Thy child [or *this Thy servant*]
^g 1 Thess. with Thy heavenly grace^g, that *he* may continue
 v. 23. Thine for ever; and daily increase in Thy Holy Spirit
 more and more, until *he* come unto Thy everlasting
 kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in

* According to a use of the Church in Scotland, prescribed also in the first English Prayer Book [1549], The Bishop first makes a cross upon the forehead, and then laying his hands upon the head of each, says: "I sign thee with the sign of the Cross, and I lay mine hands upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Defend, O Lord, &c. &c.," as above.

earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

[SECOND COLLECT.]

¶ *And this Collect.*

ALMIGHTY and everliving God, Who ^h makest us both ^h Phil. ii. 13. to will and to do those things that be good and acceptable unto Thy divine Majesty; We make our humble supplications unto Thee for these Thy servants, upon whom (after ⁱ the example of Thy holy ⁱ Acts viii. 14—17. Apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

[THIRD COLLECT.]

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son,

and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

CHAPTER IV.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

Notice to be given to the Curate. ¶ (1) *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

What the Curate shall do in case any who give notice be a notorious evil liver, or have done any wrong ; ¶ (2) *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended ; the Curate, having knowledge thereof, shall call him and advertize him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended ; and that he hath recompensed the parties, to whom he hath done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

Or be in malice or hatred with any. ¶ (3) *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table,*

until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every minister so repelling any, as is specified in this or the next precedent paragraph of this Rubric, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the ¹ Canon.

The Curate in all such cases to report to the Ordinary.

¹ Canon CIX.

- ¶ (4) *The Table at the Communion time, having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North side of the Table shall say THE LORD'S PRAYER, with the Collect following, the people kneeling.*

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

[PRAYER FOR ^a PURITY.]

^a Exod. xix. 14.

The Collect.

ALMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid;

Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh His Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that

thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ *Then shall follow one of these two COLLECTS FOR THE QUEEN, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, Whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of Thy chosen servant *VICTORIA*, our Queen and Governor, that she (knowing Whose minister she is) may above all things seek Thy honour and glory : and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance ; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom : We humbly beseech Thee so to dispose and govern the heart of *VICTORIA* Thy Servant, our Queen and Governor, that in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness : Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the ——— Chapter of ——— beginning at the ——— Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The Holy Gospel is written in the ——— Chapter of ——— beginning at the ——— Verse. And the Gospel ended, shall be sung or said THE CREED following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By Whom all things were made : Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary. And was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins,

And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

Notice to
be given of
Holy-days,
&c.

- ¶ (1) *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion ; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister : nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*
- ¶ (2) *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*
- ¶ (3) *Then shall the Priest return to the Lord's Table, and begin THE OFFERTORY, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v.*

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets. *St. Matt. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of My Father which is in heaven. *St. Matt. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? 1 *Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? 1 *Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor. ix.*

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. 2 *Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of love ; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick

and needy: the Lord shall deliver him in the time of trouble. *Psalm xli.*

¶ (1) *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.* The Alms, how and by whom to be received.

¶ (2) *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient*.*

After which done, the Priest shall say,

Let us PRAY for the whole state of Christ's CHURCH
MILITANT here in earth.

ALMIGHTY and everliving God, who ^b by Thy holy ^b 1 Tim. ii. Apostle has taught us to make prayers, and suppli-¹.

* "The elements of Bread and Wine, which the Priest is to *offer solemnly* to God as an acknowledgment of His Sovereignty over His creatures, and that from thenceforth they might become properly and peculiarly His."—*Wheatly on Common Prayer.*

"The design of the Lord's Supper was to constitute a Christian Sacrifice, wherein God mystically entertains man at His Own Table, in token of amity and friendship with Him; which that He might do, the bread and wine are *offered* to God, to acknowledge Him Lord of the Creatures; and accordingly, in the Ancient Church, they were laid on the Holy Table by the Priest (as they are still ordered to be done by the Rubric in the Church of England), and tendered to God by this short prayer,—"*Lord, we offer Thy Own out of what Thou hast given us.*"—*Nelson's Christian Sacrifice.*

"As for the Oblation, that is also understood when you see the Bread and Wine set upon God's Table by him that ministers in this Divine Service."—*Bp. Patrick's Christian Sacrifice.*

Compare the form of OBLATION in the "Scottish" Office; below, p. 194.

cations, and to give thanks, for all men ; We humbly beseech Thee most mercifully [¹ *to accept our ALMS and OBLATIONS *, and*] to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian *Kings, Princes, and Governors ;* and specially Thy servant *VICTORIA* our Queen ; that under her we may be ^d godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments : And to all Thy people give Thy heavenly grace, and especially to this congregation here present ; that, with ^e meek heart and due reverence, they may hear, and receive Thy holy Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy ^f servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to

* See the foregoing note.

follow their good examples, that with them we may be partakers of Thy heavenly kingdom ; Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

[PREVIOUS EXHORTATIONS.]

DEARLY beloved, on —— day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of His meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and * clean to such a heavenly Feast ^s in ^s Matt. xxii. 11—13.

* See the twelve things which "defile a man." *Mark* vii. 21, 22.

the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is ; First, to examine your lives and conversation by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, ^h as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

^h Luke xxii.
3.
John xiii.
27.

And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further

comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this EXHORTATION.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God, if any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you,

¹ Luke xiv.
16—24.

are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the ¹feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things, if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this EXHORTATION.*

[EXHORTATION AT COMMUNION.]

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of

our Saviour Christ, must consider how Saint Paul^k exhorteth all persons diligently to try and examine^k 1 Cor. xi. 28. themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat^l the flesh of Christ, and drink His Blood; then^l 1 John vi. 56, 57. we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own^m damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself even to the death upon the Cross, for us miserable sinners, who lay inⁿ darkness and the shadow of death; that Heⁿ Luke i. 79. might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He

hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion.*

[INVITATION.]

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this GENERAL CONFESSION be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto

us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For Thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter serve and please Thee in newness of life, To the honour and glory of Thy Name ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this ABSOLUTION.*

ALMIGHTY God, our heavenly Father, Who of His great mercy hath ° promised forgiveness of sins to all ° 1 John i. 9. them that with hearty repentance and true faith Ps. xxxii. 5. turn unto Him ; Have mercy upon you ; pardon Prov. xxviii. 13. and deliver you from all your sins ; confirm and I sa. lv. 7. strengthen you in all goodness ; and bring you to Acts iii. 19. everlasting life ; through Jesus Christ our Lord. *Amen.*

[SENTENCES OF SCRIPTURE.]

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim i. 15.*

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 *St. John* ii. 1.

[LAUDS AND ANTHEM.]

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts †.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks ‡ unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, * Holy Father, Almighty, Ever-

* *These words [Holy Father] must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

[TRISAGIUM.]

THEREFORE with Angels and Archangels, and with

† “After this the Priest cries aloud ‘Lift up your hearts.’ For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The Priest then in effect bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God. Then ye answer, ‘We lift them up unto the Lord,’ assenting to Him by your avowal.”—*St. Cyril, Lect. xxiii. Myst. v. § 4.*

‡ “Thanksgiving is so considerable a part of our present duty, that it hath given name to the whole, and caused it to be called the *Eucharist*, or *Sacrifice of Praise*.”—*Wheatly on Common Prayer.* In the ancient Liturgies, “the *Εὐχαριστία* was a great and long thanksgiving to God for all His mercies of Creation, Providence, and Redemption, from which the whole service took the name of *Eucharist*, or Thanksgiving.”—*Ibid.*

all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, ^p Holy, holy, holy, Lord God of hosts, heaven ^p Rev. iv. and earth are full of Thy glory: Glory be to Thee, ^{8.}
O Lord most High. *Amen.*

PROPER PREFACES.

*Upon Christmas-day *, and seven days after.*

BECAUSE Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for he is the very Paschal ^a Lamb, which was ^a John i. 29. offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THROUGH Thy most dearly beloved Son Jesus Christ our Lord; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to ^r prepare a place ^r John xiv. for us; that where He is, thither we might also ^{3.}

* "By this it appears, that the Church intends to prorogue and continue these High Feasts several days, even eight days, if another great Feast comes not within the time, which requires a peculiar service." (As in the case of Trinity Sunday coming after Whitsunday.) *Bp. Sparrow on Common Prayer.*

ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

^t Acts ii.
1—4.

THROUGH Jesus Christ our Lord ; according to Whose most true promise, the Holy Ghost came down as at this time from heaven with ^ta sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity only.

WHO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name ; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory : Glory be to Thee, O Lord most High. *Amen.*

[PRAYER OF ACCESS.]

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our "own righteousness," ^{u Dan. ix. 18.} but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His body, and our souls washed through His most gracious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the PRAYER OF CONSECRATION as followeth.*

ALMIGHTY God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful Father, we most humbly beseech Thee; and grant* that we receiving these Thy

* Here we may consider as implied the Invocation of "the Word

creatures of bread and wine, according to Thy Son
our Saviour Jesus Christ's holy ^w institution, in re-
membrance of His death and passion, may be par-
takers of His most blessed Body and Blood: Who,

in the same night that He was betrayed * took Bread ; and when He had given thanks, † He brake it, and gave it to His disciples, saying, Take eat,

‡ this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He § took

the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this || is

and Holy Spirit" from the sanctification of the elements, which is *expressed* in the Scottish Form. See below, p. 195.

“ O Thou who sittest on high with the Father, and art here invisibly present with us, come and *sanctify these gifts here presented*, and those also by and for whom, and the end whereto they are brought thither.”—*Bp. Andrewes's Private Devotions.*

“We offer unto Thee our King and our God, this bread and this cup. We give Thee thanks for these and all Thy mercies; beseeching Thee to *send down Thy Holy Spirit* upon this Sacrifice, that He may make this bread the Body of Thy Christ, and this cup the Blood of Thy Christ.”—*Bp. Wilson's Sacra Privata.*

The same Bishop, in his "Introduction to the Lord's Supper," directs his reader, immediately after the Prayer of Consecration, to *say secretly*,—"Send down Thy Spirit and blessing upon this means of grace and salvation, which Thou Thyself, O Jesus, hast ordained. Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee, and *send down Thy Holy Spirit* on this Sacrifice, that He may make this bread and wine the Body and Blood of Thy Christ."

Dr. Short, the present Bishop of St. Asaph, adverting to the alterations introduced into the Communion Office at the Review of the Prayer Book in 1552, remarks, "it is difficult to understand why the Invocation of the Second and Third Persons in the Trinity was left out. The Invocation of the Holy Spirit is found in all the three most ancient Eastern Liturgies, and is omitted only in the Roman. It has been wisely restored in the American Prayer Book."—*History of the Church of England.*

My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it, in remembrance of Me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling*. And when he delivereth the Bread to any one, he shall say,*

[FORM OF ADMINISTRATION.]

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy ^xbody and soul unto ever-^x John vi. lasting life. Take and eat this in remembrance that ^{54.} Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ (1) *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the Blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ (2) *When all have communicated, the Minister shall return to the Lord's Table, and reverently place*

* See Declaration, at the conclusion of the Office.

upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

[POST COMMUNION.]

¶ (3) *Then shall the Priest say THE LORD'S PRAYER, the people repeating after him every Petition.*

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

[FIRST PRAYER.]

¶ *After shall be said as followeth,*

O LORD and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and
y Rom. xii. 1. present unto Thee, O Lord, ourselves, our ^y souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be
z Eph. i. 3. fulfilled with Thy grace and ^z heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service;

not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by Whom, and with Whom, in the Unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this.

[SECOND PRAYER.]

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ ; and dost ^a assure ^a Rom. viii. 32. us thereby of Thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast ^b prepared for us to walk in ; through ^b Eph. ii. 10. Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

[GLORIA IN EXCELSIS.]

¶ *Then shall be said or * sung,*

GLORY ^c be to God on high, and in earth peace, good ^c Luke ii. 14. will towards men. We praise Thee, we bless Thee,

* "To conclude this Office with an Hymn is so direct an imitation of our Saviour's practice (Matt. xxvi. 30), that it hath ever been observed in all churches and ages."—*Wheatly on Common Prayer.*

we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

^d Rev. xv.
4.

For ^dThou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with THIS BLESSING.*

^e Phil. iv.
7.

THE ^epeace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *COLLECTS to be said after the Offertory, when there is no Communion, every such day one or more ; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help ; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments ; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking ; We beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's Name ; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee ; and grant that those things, which we have faithfully asked according to Thy will, may

effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory ; through Jesus Christ our Lord. *Amen.*

How the Service is to end when no Communion.

¶ (1) *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth], together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

The Priest not to communicate alone.

¶ (2). *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

Nor with less than three others.

Matt. xviii. 20.

¶ (3) *And if there be not above twenty persons in the Parish of discretion to receive the Communion ; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

The Clergy, where many, to communicate at least every Sunday.

¶ (4) *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

The Bread and Wine to be of the best kind.

¶ (5) *And to take away all occasion of dissension and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten, but the best and purest Wheat Bread that conveniently may be gotten.*

What remains unconsecrated, how to be disposed of.

¶ (6) *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use : but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest*

and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

- ¶ (7) *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.* The Parish to be charged.
- ¶ (8) *And note, that every Parishioner shall communicate at the least three * times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.* How often each Parishioner is to communicate.
- ¶ (9) *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.* The Offertory money how to be disposed of.

[DECLARATION.]

“Whereas it is ordained in this Office for the Administration of the Lord’s Supper, that the Communicants should receive the same kneeling; (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy

* “Viz., at Christmas, Easter, and Whitsuntide; probably in conformity to the ancient Jews, who were commanded by God Himself to appear before the Lord at the three great feasts that correspond to these, viz., in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.”—*Wheatly on Common Prayer.*

Communion, as might otherwise ensue ;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved ; It is hereby declared, that thereby no adoration is intended or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians) ; and the natural Body and Blood of our Saviour Christ are in heaven and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

CHAPTER V.

ANOTHER FORM OF THE MINISTRATION OF HOLY COMMUNION,

USED, AND ORDERED TO BE HELD OF "PRIMARY AUTHORITY," BY THE

CHURCH IN SCOTLAND*.

Extract from Resolution of the Synod of Bishops of the Scotch Church, communicated to the Council of Trinity College, March 2, 1846.

* Obs. Those parts of this Office which are identical with the preceding are printed in *Italics*. And where any thing is omitted in this Office which occurs in the preceding, the omission is marked by this sign (°).

“ It shall be the acknowledged duty of the Warden earnestly to recommend and inculcate on his pupils the propriety of giving their attendance on either Service, THE DOCTRINE OF THE TWO CHURCHES, THOUGH VARIED IN EXPRESSION, BEING CONFESSEDLY ONE AND THE SAME.”—Comp. Scotch Canon XXI.

[THE EXHORTATION.]

Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of That Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive That Holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink His Blood; then we dwell in Christ, and Christ in us: we are one with Christ, and Christ with us); so is the danger great, if we receive the same unworthily; for then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of Those Holy Mysteries. And, above all things, ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for

the redemption of the world by the death and passion of our Saviour Christ, both God and man, Who did humble Himself, even to the death upon the Cross, for us miserable sinners, Who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious Blood-shedding, He hath obtained to us, He hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to His Holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

¶ *Then the Presbyter, or Deacon, shall say,*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the Offertory, saying one or more of these sentences following *, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

IN process of time, it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had

* From these sentences *ten* which occur in the English Office (including all those taken from the Apocrypha) have been omitted, and *five* others inserted in their room.

respect unto Abel, and to his offering ; but unto Cain, and to his offering, He had not respect. *Gen. iv. 3, 4, 5 **

Speak unto the children of Israel, that they bring Me an offering : of every man that giveth it willingly with his heart, ye shall take My offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord your God which He hath given you. *Deut. xvi. 16, 17.*

Give unto the Lord the glory due unto his Name : bring an offering, and come into His courts. *Psalms xvi. 8.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven : but he that doeth the will of My Father Which is in heaven. Matt. vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it : many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a

* This and all the other following sentences, which do not occur in the English Office, had been pointed out and recommended by the English Bishop Andrewes, in his *Notes on the Book of Common Prayer*, as desirable additions to the sentences of that book ; and were no doubt introduced as above, in consequence of that most learned and pious Bishop's recommendation.

farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *Mark xii. 41, 42, 43, 44.*

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you Spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the Altar are partakers with the Altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. 1 Cor. ix. 13, 14.

He who soweth sparingly, shall reap also sparingly: and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy: that they do good, that they be rich in good works ready

to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) some other fit person, shall receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table, saying,*

Blessed be Thou, O Lord God, for ever and ever; 1 Chron. Thine, O Lord, is the greatness, and the glory, and ^{xxix. 10—} the victory, and the majesty: for all that is in the ^{14.} heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all; both riches and honour come of Thee, and of Thine own do we give unto Thee*. Amen.

¶ *And the Presbyter shall then offer up and place the Bread and Wine prepared for the Sacrament upon the Lord's Table: and shall say,*

The Lord be with you.

Answer. And with thy spirit.

Presbyter. Lift up your hearts.

Answer. We lift them up unto the Lord.

* Compare above, p. 173, Note, from *Nelson's Christian Sacrifice*.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty that we should, at all times, and in all places, give thanks unto Thee, O Lord, (' Holy Father), Almighty, Everlasting God.

¹ These words Holy Father must be omitted on Trinity Sunday.

¶ *Here shall follow the Proper Prefaces, according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with Angels and Archangels, &c.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

Because Thou didst give Jesus Christ, Thine only Son, to be born (² as on this day) for us, Who, by the operation of the Holy Ghost, was made very man of the substance of the blessed Virgin Mary, His Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

² During the seven days after Christmas say, as at this time.

Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee, for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb Which was offered for us, and hath taken away the sin of the world; Who by His death, hath destroyed death, and, by His rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son, Jesus Christ our Lord: Who, after His most glorious resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for

us ; that where He is, thither might we also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon Whit-Sunday, and six days after.

Through Jesus Christ our Lord ; according to Whose most true promise, the Holy Ghost came down (¹ as on this day) from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are brought out of darkness and error, into the clear light and true knowledge of Thee, and of Thy Son, Jesus Christ. Therefore with Angels, &c.

¹ During the six days after Whit-Sundaysay, as at this time.

Upon the Feast of Trinity only.

Who art One God, One Lord ; not One Only Person, but Three Persons in One Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After which Preface shall follow immediately this Doxology.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee and saying,

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord Most High. Amen.

¶ *Then the Presbyter, standing at such a part of the Holy Table as he may with the most ease and decency use both his hands, shall say the Prayer of Consecration, as followeth.*

All glory be to Thee, *Almighty God, our heavenly Father*, for that Thou, *of Thy tender mercy*, didst give
^a *Here the* Thy only Son *Jesus Christ* to suffer death upon the
^b *Presbyter is* Cross for our redemption ; Who (by His own Oblation
^c *to take the* of Himself once offered) made a full, perfect, and suf-
^d *Paten in his* ficient sacrifice, oblation, and satisfaction for the sins
^e *hands.* of the whole world, and did institute, and in His holy
^f *And here* Gospel command us to continue, a perpetual Memorial
^g *to break the* of that His precious Death and Sacrifice until His
^h *bread.* coming again ; (°) for in the night that He was betrayed,
ⁱ *And here* ^a He took bread, and when He had given thanks, ^b He
^j *to lay his* brake it, and gave it to His disciples, saying, Take,
^k *hands upon* eat, ^c **THIS IS MY BODY**, Which is given for you :
^l *all the bread.* DO this in remembrance of Me. Likewise, after supper,
^m *Here he is* ^d He took the cup ; and when He had given thanks, He
ⁿ *to take the* gave it to them, saying, Drink ye all of this, for ^e **THIS**
^o *Cup into his* **IS MY BLOOD** of the New Testament, which is shed
^p *hand.* for you and for many, for the remission of sins ; DO
^q *And here* this, as oft as ye shall drink it, in remembrance of Me.
^r *to lay his*
^s *hands upon*
^t *every vessel*
^u *(be it chalice*
^v *or flagon) in*
^w *which there*
^x *is any wine*
^y *to be conse-*
^z *crated.*

*The Obla-
tion.*

WHEREFORE, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now * offer unto Thee, the Memorial Thy Son hath commanded us to make : having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension ; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

* See above, p. 173, Note. This, or a similar Prayer of Oblation of the Elements, is found in all the Ancient Liturgies.

AND we most humbly beseech Thee, O merciful Father, to hear us, and of Thy Almighty goodness, vouchsafe to bless and sanctify with Thy Word and Holy Spirit *, these Thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved Son †.

*The Intro-
cation.*

1 Tim. iv. 5.
Comp. Bap-
tism. Serv.
Prayer for
Consecra-
tion of
Water.

AND we earnestly desire Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that, by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.

And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee, beseeching Thee that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and

* See above, p. 185, 186, Note.

† Comp. Catechism. "The Body and Blood of Christ, which are verily and indeed taken," &c. *Prayer of Access. in Commun. Office.* "Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His Blood," &c. And 1 Cor. xi. 29, "not discerning the Lord's Body."

"In that Christ gave bread to His Apostles in His Last Supper He did it as Man; but in that He made them partakers of His blessed Body, He did the same as He was God." *Bp. Overall's Contr. Book*, p. 84.

service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Let us pray for the whole state of Christ's Church.*

1 Tim. ii. 1. *Almighty and everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men; We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love. We beseech Thee also to save and defend all Christian*

* Comp. above, p. 188, "most humbly beseeching Thee to grant that . . . we and all Thy whole Church," &c. *Post-Communion, First Prayer.*

"The Prayers for the dead used in the Ancient Church were of two sorts; either the common and general commemoration of all the faithful deceased at the oblation of the Holy Eucharist, or the particular prayers used at the Funerals of any of the Faithful lately deceased. The former respected the consummation of bliss at the resurrection, like as that which our Church useth both in the Office for the Communion, and in that for the Burial of the Dead, which indeed seems to be no more than what we daily pray for in that petition of the Lord's Prayer (if we rightly understand it), "Thy kingdom come." The latter were also charitable omens and good wishes of the faithful living, as it were, accompanying the soul of the deceased to the joys of Paradise, of which they believed it already possessed." *Bp. Bull*, vol. i. p. 70.

In the Primitive Liturgies this *Prayer for the whole Church* is placed, as here, after the Consecration.

Kings, Princes, and Governors, and especially Thy servant Victoria our Queen, that under her we may be godly and quietly governed : and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments ; and to all Thy people give Thy heavenly grace, that with meek heart and due reverence, they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness, all the days of their life. And we commend especially to Thy merciful goodness, the congregation, which is here assembled in Thy Name, to celebrate the Commemoration of the most precious death and Sacrifice of Thy Son and our Saviour, Jesus Christ. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations, most humbly beseeching Thee, to give us grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resurrection, we, and all they

who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *Then the Presbyter shall say to them that come to receive the Holy Communion, this invitation.*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: draw near, (°) and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made by the people alone with the Presbyter; he first kneeling down.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have com-

mitted, by thought, word, and deed, against Thy Divine Majesty; provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please Thee in newness of life; to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter or the Bishop (being present) stand up, and turning himself to the people, pronounce the Absolution, as followeth.*

Almighty God, our heavenly Father, Who, of His great mercy, hath promised forgiveness of sins to all them who, with hearty repentance and true faith, turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter also say.*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John iii. 16.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all accepta-

tion, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins. 1 John ii. 1, 2.

¶ *Then shall the Presbyter, turning him to the Altar, kneel down, and say, in the name of all them that shall communicate, this Collect of humble access to the Holy Communion, as followeth.*

We do not presume to come to this Thy Holy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table; but Thou art the same Lord, Whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clear by His most sacred Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

¶ *Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people, in due order, all humbly kneeling. And when he receiveth himself or delivereth the Sacrament of the Body of Christ to others, he shall say,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life (°).

¶ *Here the person receiving shall say,*
*Amen *.*

* “Approaching therefore, come not with thy wrists extended, or thy fingers open, but make thy left hand as if a throne for thy right,

¶ *And the Presbyter or Minister that receiveth the Cup himself, or delivereth it to others, shall say this benediction,*

The Blood of our Lord Jesus Christ, Which was shed for thee, preserve thy body and soul unto everlasting life (°).

¶ *Here the person receiving shall say,*

Amen.

¶ *If the Consecrated Bread or Wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words, All glory be to Thee, &c., and ending with the words that They may become the Body and Blood of Thy most dearly beloved Son.*

[POST COMMUNION.]

¶ *When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the Consecrated Elements, and then say,*

Having now received the precious Body and Blood of Christ, let us give thanks to our Lord God, Who hath graciously vouchsafed to admit us to the participation of His Holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this Collect of Thanksgiving as followeth.*

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us

which is on the eve of receiving the King. And having hollowed thy palm, receive the Body of Christ, saying after it, *Amen.*" *St. Cyril's Catech. Lectures.* Lect. xxiii. § 18.

who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ: and dost assure us thereby of Thy favour and goodness towards us, and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people: and are also heirs through hope of Thy everlasting kingdom, by the merits of His most precious Death and Passion. We now most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as Thou hast commanded us to walk in, through Jesus Christ our Lord; to Whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung, Gloria in excelsis, as followeth.*

Glory be to God in the highest, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty; and to Thee, O God the only begotten Son Jesu Christ; and to Thee, O God the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. (°) Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Presbyter (or Bishop, if he be present) shall let them depart, with this Blessing.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

“THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER. SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE: AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER.” Ps. xxiii. 5, 6.

CHAPTER VI.

RUBRICS AND CANONS OF THE CHURCH.

“ Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God.” Preface to Book of Common Prayer. See also Article XXXIV. and Canon XXX. p. 204.

I. THE LAWFUL USE OF THE CROSS IN BAPTISM EXPLAINED*.

Canon XXX.

WE are sorry that His Majesty's most princely care and pains, taken in the conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned.

For the further declaration, therefore, of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the primitive Church ;

We commend to all true members of the Church of England these our directions and observations ensuing.

* Comp. *Hooker, Ecc. Pol.* Book V. lxx. Vol. ii. p. 317 seqq.

First, it is to be observed, that although the Jews and Ethnicks derided both the Apostles and the rest of the Christians, for preaching and believing in Him Who was crucified upon the Cross ; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it : Yea, the Holy Ghost, by the mouths of the Apostles, did honour the name of the Cross (being hateful among the Jews) so far, that under it He comprehended not only Christ crucified, but the force, effects, and merits of His death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (for ought that is known to the contrary) of the sign of the Cross, which the Christians shortly after used in all their actions ; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, Who died for them upon the Cross.

And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to His service, Whose benefits bestowed upon them in Baptism the name of the Cross did represent.

And this use of the sign of the Cross in Baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause.

At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross is evident by many testimonies of the ancient fathers.

Thirdly, it must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, among other very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and great divines, in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread Sovereign, continually defend and use the same.

This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion-book in King Edward the Sixth, his days, and by the Harmony of Confessions of later Years ; because, indeed, the use of this sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the sign of the Cross used in Baptism is no part of the substance of that Sacrament: for when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words,—"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,"—the infant is fully and perfectly baptized. So as the sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor, being omitted, doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion-book, that the infant baptized is, by virtue of Baptism, before it be signed with the sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross. So that, for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the sign of it

in Baptism : following therein the primitive and Apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to Him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgment of all the ancient fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority ; considering that things in themselves indifferent do, in some sort, alter their natures, when they are either commanded or forbidden by a lawful magistrate ; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

II. OF THE DUTY OF THE CONGREGATION IN PUBLIC WORSHIP.

THE CONFESSION.

GENERAL Confession to be said of the whole Congregation after the Minister, all kneeling. — *Rubric before the Confession in Morning and Evening Prayer.*

Then shall this general Confession be made in the name of all those that are minded to receive the Holy Communion, by one of the Ministers ; both he

and all the people kneeling humbly on their knees and saying.—*Rubric before the Confession in the Order of Holy Communion.*

THE LORD'S PRAYER.

THEN the Minister shall kneel and say the Lord's Prayer with an audible voice ; the people also kneeling, and repeating it with him, both here and where-soever else it is used in Divine Service.—*Rubric before the Lord's Prayer in Morning and Evening Prayer.*

Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.—*Rubric shortly after the Apostles' Creed.*

Then shall the Priest and the People with him say the Lord's Prayer.—*Rubric before the Lord's Prayer in the Litany.*

Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.—*Rubric before the Lord's Prayer in Post-Communion.*

THE CREEDS.

THEN shall be sung or said the Apostles' Creed by the Minister and the people standing.—*Rubric before the Apostles' Creed.*

Upon these feasts, Christmas-day, &c. &c. shall be sung or said this Confession of our Christian faith, commonly called the Creed of St. *Athanasius*, by the Minister and people standing.—*Rubric before Creed of St. Athanasius.*

“ AMEN ” AND OTHER ANSWERS.

The People shall answer here, and at the end of all other Prayers, Amen.—*Rubric after the Absolution in Morning and Evening Prayer.*

A REVERENCE AND ATTENTION TO BE USED WITHIN
THE CHURCH IN TIME OF DIVINE SERVICE.

Canon XVIII.

IN the time of Divine Service, and of every part thereof, all due reverence is to be used, for it is according to the Apostle's rule, *Let all things be done decently, and according to order*; answerably to which Decency and Order we judge these our Directions following; No man shall cover his Head in the Church or Chapel, in the time of Divine Service, except he have some Infirmary; in which case let him wear a Night-cap or Coif. All manner of Persons then present shall reverently kneel upon their Knees, when the General Confession, Litany, and other Prayers are read: and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer: and likewise when in time of Divine Service the Lord Jesus* shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it hath been accustomed; testifying by these outward Ceremonies and Gestures, their inward humility, Christian Resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the World, in Whom alone all the Mercies, Graces, and Promises of God to Mankind, for this Life, and the Life to come, are fully and wholly comprised. None, either Man, Woman, or Child, of what calling soever, shall be otherwise

* The Scotch Canon (XXIX.) restricts this to the mention of the Holy Name "in the Creed."

at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and make such other Answers to the Public Prayers, as are appointed in the Book of Common Prayer; neither shall they disturb the Service, or Sermon, by walking or talking, or any other way; nor depart out of the Church, during the time of Service, or Sermon, without some urgent or reasonable Cause.

III. OF RECEIVING THE HOLY COMMUNION.

NON-COMMUNICANTS AT EASTER TO BE PRESENTED.

Canon CXII.

THE Minister, Churchwardens, Quest men, and Assistants of every Parish Church and Chapel shall yearly, within forty days after Easter, exhibit to the Bishop or his Chancellor the names and surnames of all the Parishioners, as well men as women, which being of the age of sixteen years received not the Communion at Easter before.

CHAPTER VII.

THE THREE CREEDS, IN THE
ORIGINALS.

"This faith received from the Apostles, and their Disciples, the Church though dispersed throughout the whole world, doth notwithstanding keep as safe as if it dwelt within the walls of some one house, and as uniformly hold as if it had but one only heart and soul; this as harmoniously it preacheth, teacheth, and delivereth, as if but one mouth did speak for all; for though the languages throughout the world are divers, yet the power of the tradition is one and the same. As one sun shineth to the whole world, so there is no faith but this one published, the brightness whereof must enlighten all that come to the knowledge of the Truth."—St. Irenæus, Lib. I. x. 2.

I. SYMBOLUM (QUOD DICITUR) APOSTOLICUM.

(1) Credo in Deum Patrem omnipotentem, (2) Creatorem cœli et terræ: (3) Et in Jesum Christum Filium ejus unicum, Dominum nostrum; (4) Qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine, (5) Passus sub Pontio Pilato, crucifixus, mortuus et sepultus; (6) Descendit ad inferna, tertiâ die resurrexit a mortuis; (7) ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis, (8) Inde venturus judicare vivos et mortuos; (9) Credo et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, (10) Sanctorum communionem, remissionem peccatorum, (11) carnis resurrectionem, (12) et vitam æternam. *Amen.*

II. SYMBOLUM NICÆNUM, SIVE CONSTANTINOPOLITANUM.

Πιστεύω εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ τε καὶ τῆς γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων· Καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐν δεξιᾷ τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος. Καὶ πιστεύω εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαι διὰ τῶν προφητῶν· καὶ πιστεύω μίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· καὶ προσδοκῶ ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

III. SYMBOLUM (QUOD DICITUR) SANCTI ATHANASII *.

Quicumque vult salvus esse, ante omnia opus est ut teneat Catholicam fidem :

* The Latin Version of this Creed is here given, both because the true text is more exactly determined in the Latin than in the Greek ; and also because there is ground for supposing that the former is the language in which it was first drawn up.

Quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit.

Fides autem Catholica hæc est, ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur ;

Neque confundentes personas, neque substantiam separantes.

Alia enim est Persona Patris, alia Filii, alia Spiritûs Sancti.

Sed Patris, Filii, et Spiritûs Sancti, una est Divinitas ; æqualis gloria ; coæterna majestas.

Qualis Pater, talis Filius, talis Spiritus Sanctus.

Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

Immensus Pater, immensus Filius, immensus Spiritus Sanctus.

Æternus Pater, æternus Filius, æternus Spiritus Sanctus :

Et tamen non tres Æterni, sed Unus Æternus.

Sicut non tres increati, nec tres immensi, sed Unus increatus, Unus immensus.

Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus :

Et tamen non tres omnipotentes, sed Unus omnipotens.

Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus :

Et tamen non tres Dei, sed Unus est Deus.

Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus :

Et tamen non tres Domini, sed Unus est Dominus.

Quia sicut singillatim unamquamque personam Deum aut Dominum confiteri Christianâ veritate compellimur ;

Ita tres Dominos aut Deos dicere Catholicâ religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a Patre solo est, non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii ; unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus :

Sed tres totæ Personæ coæternæ sibi sunt et coæquales.

Ita ut per omnia, sicut jam supra dictum est,

Unitas in Trinitate, et Trinitas in Unite veneranda sit.

Qui vult ergo salvus esse, ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est :

Deus est ex substantiâ Patris, ante sæcula genitus ; homo ex substantiâ Matris, in sæculo natus :

Perfectus Deus, perfectus homo, ex animâ rationali et humanâ carne subsistens :

Æqualis Patri secundum Divinitatem, minor Patre secundum humanitatem.

Qui licet Deus sit et Homo, non duo tamen sed unus est Christus.

Unus autem non conversione Divinitatis in carnem, sed assumptione humanitatis in Deum :

Unus omnino, non confusione substantiæ, sed unitate Personæ.

Nam sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus :

Qui passus est pro salute nostrâ ; descendit ad inferos ; tertiâ die resurrexit a mortuis ;

Ascendit ad cœlos ; sedet ad dexteram Dei Patris Omnipotentis ; inde venturus est judicare vivos et mortuos :

Ad Cujus adventum omnes homines resurgent cum corporibus suis, et reddituri sunt de factis propriis rationem.

Et qui bona egerunt, ibunt in vitam æternam ; qui vero mala, in ignem æternum.

Hæc est fides Catholica, quam nisi quis fideliter firmeque crediderit, salvus esse non poterit.

Gloria Patri, et Filio, et Spiritui Sancto ;

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

AN ADMONITION FOR THE YOUNG.

ECCLESIASTICUS vi.

My son, gather instruction from thy youth up ; so shalt thou find wisdom till thine old age.

Come unto her as one that ploweth and soweth, and wait for her good fruits : for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

She is very unpleasant to the unlearned ; he that is without understanding will not remain with her.

She will lie upon him as a mighty stone of trial ; and he will cast her from him ere it be long.

For wisdom is according to her name, and she is not manifest unto many.

Give ear, my son, receive my advice, and refuse not my counsel.

And put thy feet into her fetters, and thy neck into her chain.

Bow down thy shoulder, and bear her, and be not grieved with her bonds.

Come unto her with thy whole heart, and keep her ways with all thy power.

Search, and seek, and she shall be made known unto thee ; and when thou hast got hold of her, let her not go.

For at the last thou shalt find her rest, and that shall be turned to thy joy.

Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

For there is a golden ornament upon her, and her bands are purple lace.

Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

My son, if thou wilt, thou shalt be taught : and if thou wilt apply thy mind, thou shalt be prudent.

If thou love to hear, thou shalt receive understanding : and if thou bow thine ear, thou shalt be wise.

Stand in the multitude of the elders, and cleave unto him that is wise.

Be willing to hear every godly discourse ; and let not the parables of understanding escape thee.

And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

Let thy mind be upon the ordinances of the Lord, and meditate continually in His commandments : He shall establish thine heart, and give thee wisdom at thine own desire.

A PRAYER FOR WISDOM.

" If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering."—James i. 5, 6.

WISDOM OF SOLOMON viii. ix.

WHEN I perceived that I could not otherwise obtain her, except God gave her me ; and that was a point of Wisdom also to know whose gift she was, I prayed unto the Lord and besought Him, and with my whole heart I said,

O God of my fathers, and Lord of mercy, Who hast made all things with Thy word,

And ordained man through Thy wisdom, that he should have dominion over the creatures which Thou hast made,

And order the world according to equity and righteousness, and execute judgment with an upright heart :

Give me Wisdom, which sitteth by Thy throne ; and reject me not from among Thy children :

For I Thy servant and son of Thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

For though a man be never so perfect among the

children of men, yet if Thy Wisdom be not with him, he shall be nothing regarded.

O send her out of Thy holy heavens, and from the throne of Thy glory, that being present she may labour with me, that I may know what is pleasing unto Thee.

For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

For the thoughts of mortal men are miserable, and our devices are but uncertain.

For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

And Thy counsel who hath known, except Thou give Wisdom and send Thy Holy Spirit from above?

A THANKSGIVING.

ECCLESIASTICUS li.

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour: I do give praise unto Thy Name:

For Thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise Thee, and bless Thy Name, O Lord.

When I was yet young, or ever I went abroad, I desired Wisdom openly in my prayer.

I prayed for her before the temple, and will seek her out even to the end.

Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way; from my youth up sought I after her.

I bowed down my ear a little, and received her, and gat much learning.

I profited therein, therefore will I ascribe the glory unto Him that giveth me Wisdom.

For I purposed to do after her, and earnestly I followed after that which is good; so shall I not be confounded.

My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

My heart was troubled in seeking her: therefore have I gotten a good possession.

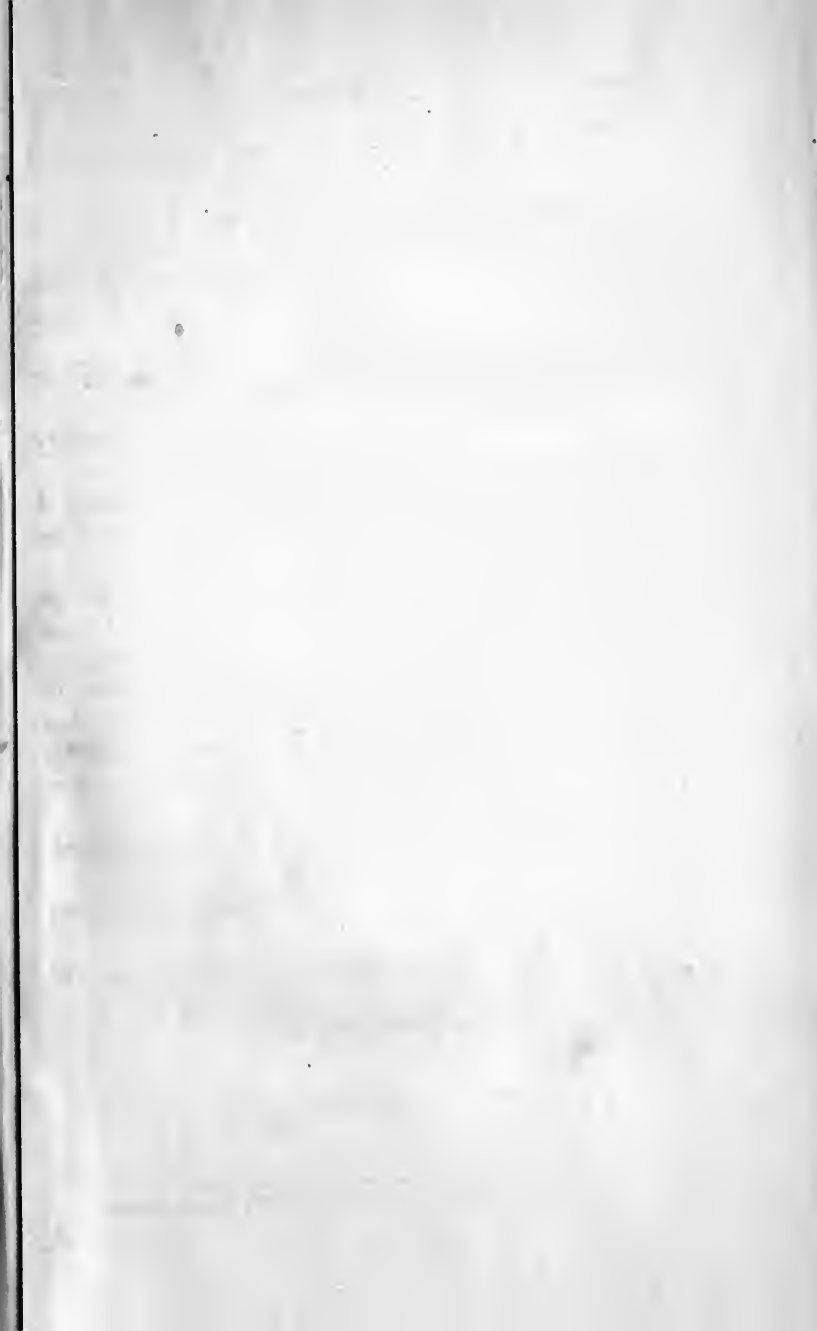
The Lord hath given me a tongue for my reward, and I will praise Him therewith.

Let your soul rejoice in His mercy, and be not ashamed of His praise.

Work your work betimes, and in His time He will give you your reward.

Glory be to the Father, &c. &c.

THE END.





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